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For the Christian Journal.
The Liturgy in Danger.

MESSRS. EDITORS,

I send you for republication an extract from a late number of the Auburn Gospel Messenger. It is in the following words:—

“Irregularities.”

“The following is an extract of a letter to the editor of this paper, from a worthy layman, who, in the course of the last year, has travelled through four or five of the United States, and attended divine service in a large number of churches:—

“In all the churches I have attended in my travels, I have found our service conducted with order and regularity, till I came to ———. I am sorry to say that here it is conducted in confused jargon. * * * Sunday morning, at 8 o'clock, they commence prayer meeting at some private house, appointed the Sunday before. They sing first, then the minister prays extempore, then puts it to some one of the sectaries present, who are generally four to one churchman, as many do not like these extemporizing meetings to the exclusion of the afternoon service of the church. Prayer meeting is generally out about half after ten, and the service commences at eleven, by singing from eight to twelve verses in the hymns; for on some days they sing no psalms at all: but they sing hymns three or four times. Not often any doxology after singing, or the anthems, &c. as is appointed.* The minister does not often read the lessons in the Old and New Testament as they are appointed; and last Sunday he read *no lesson*—no day of the month psalms—no epistle or gospel—no ante-com-

munion, or litany—but sung twenty or thirty verses of hymns, and made an extemporary prayer. There are about twenty communicants. About seven go up to the altar at a time.—They sing a hymn between each [company.]—They read two lines and sing them, and then the clerk reads again. I don't feel at home here; there are no secret prayers on entering church and before leaving it—no bowing at the name of Jesus in the Creed—they say that is Roman Catholic.”

“The writer of the above goes on to express his anxiety to return to the place of his former residence, where he hopes again to enjoy the services he loves in their simplicity and purity. He dwells at some length upon the bitterness and invective which those who approve of these irregularities utter against certain bishops who do not hesitate to speak against such departure from the usages of the church.* After reading the account given by our friend, who can help remarking a most gross violation of good order and decorum? Would a stranger, on entering a place of worship conducted in the manner related in the foregoing extract, suppose himself in an Episcopal church?

“Men may talk much of their evangelism; they may inveigh against formalists, and put in their claims to a distinction from their brethren on the ground of their superior attainments in the knowledge of Christ; but to us there is something not very evangelical in such a total disregard to the vows of ordination. The solemn declaration of every minister before ordination is, that he ‘will conform to the doctrine, worship, and discipline of the Protest-

* We would say, from the laws of the church.—*Ed. C. J.*

† Why did not the worthy editor add duty?
—*Ed. C. J.*

* The doxology, except before and after the whole portion of psalms for the day, is not enjoined.—*Ed. C. J.*

ant Episcopal Church in these United States.' The worship of the church consists of an established liturgy, and in order to conformity there must be an obedience to the rubrics, and submission to the canons adopted by the General and State Conventions. It is to be hoped that the case here related is one of a very few within the limits of the United States, and it is further to be hoped that these few will soon cease to exist."

In the pious hope expressed in the last sentence, I would fain unite. But what consequences must be expected to flow from the effort making by the Philadelphia Recorder to give to every clergyman full discretion to use, or leave unused, whatever part of the liturgy he pleases? Your readers, Messrs. Editors, will probably, many of them, take for granted that such a principle can be avowed and promulgated in none other than a publication openly hostile to the evangelical doctrines and holy worship of our church. The liturgy has long been consecrated in their affections by the guards which it has erected around the truth as it is in Jesus; by the effect which they have uniformly seen attend its constant and regular use in keeping off the approaches of heresy, the disorganizing spirit of schism, and the wild misrule of fanaticism; and by the grateful recollections, with which it is intimately associated, of joy in believing, of comfort and strength in the Holy Ghost, and of the renewing and sanctifying influences of the worship and ordinances of the Gospel. Their understandings, enlightened by every correct view of human nature, and warned by the experience of the Christian world, tell them that the blessed effects of that liturgy, in promoting God's glory, and man's sanctification and salvation, can be secured, in their proper extent, only by the wholesome requisition, as a sacred duty, that it be the *uniform and indispensable* guide of the clergy in public worship, and in administering the ordinances. An obvious principle of morality, too, teaches them that there must be obligation in the subscribed promise, "*I do solemnly*

engage to conform to the worship of the Protestant Episcopal Church;" and in the declaration, "*I will, by the help of the Lord, give faithful diligence, always so to minister the doctrine, and sacraments, and discipline of Christ, as this church hath received the same.*" They know that their church ordains that "*every minister shall, on all occasions of public worship, use the Book of Common Prayer, as the same is, or may be, established by the authority of the General Convention, and no other prayer than those prescribed by the said book.*" Very naturally, then, do they think that a principle which leaves the whole of public worship as much to the discretion (and consequent indiscretion) of the officiating minister, as in the wildest sects among us, can be advanced, and advocated, and strongly contended for, in none other than an avowedly hostile quarter. Would to God that it were so! But no. Let them look into the Philadelphia Recorder, (a paper professing to be Episcopal, and to be attached to the evangelical character of our church,) for the 13th and 20th of December last; and there they will see the principle avowed, that the liturgy is not binding in at least nine-tenths of the parishes of our church (all the country parishes;) and this principle placed upon such grounds, as, in their legitimate consequences, to reach all the rest; and free every clergyman in our land from his ordination vows, and his allegiance to the laws of his church. They will see it boldly asserted, that every clergyman is the sole and irresponsible judge, when those vows are to be disregarded, and that allegiance laid aside, and he freed from all law but such as he may choose to prescribe to himself. They will see it averred that discretion should not be by law, but by every man's private judgment and will; and that thus, in the strong expression of the pious fears on this subject entertained by our venerable senior bishop, "license without bounds" should be preferred to "legal liberty." Nor will their surprise or their Christian regrets be less, when they know that great efforts are making to promote the circulation of the paper which

has avowed such truly dangerous sentiments, and thus to extend principles which, but for God's overruling providence, (and O! there, in humility and faith, be reposed our trust,) will lay low the glory and beauty of our Zion; rob her of her brightest ornaments, and most distinguished characteristics, as the faithful spouse of Christ; and go far towards her estrangement from that conformity with his word, and that power of his grace, with the means of which she is now so largely blessed.

I write, Messrs. Editors, on this subject, as I feel, earnestly and seriously. There is the more danger in this effort to cast off obligation to our liturgy, from its assumed connexion with the salvation of "precious immortal souls." The Recorder correctly observes, that when a clergyman comes before a congregation, he is to ask how he can best answer the one great end of saving their souls. But whence is he to derive his answer? The united wisdom and piety of the church for ages, the experience of her devoutest members, and most faithful ministers, and the unanswerable decision of fact, pointing to the great things that have thus been done in the work of salvation, reply, *Give them the liturgy which God has so much blessed. Answer their objections to it. Convince them that it is rich in those truths and precepts which are unto salvation. Modestly own, what will ever be fact, that you can give them nothing better. Honestly acknowledge that the vows of God are upon you; and you must use that liturgy. Do justice to that liturgy, by manifesting a deep interest in its pure evangelical character. Show that you prize it more, and that it is better for them, than aught that you can substitute. Show that in the humble spirit of your religion, you will take that liturgy as it is set forth, not vainly presuming to place your judgment, in modifying, curtailing, or altering it, in opposition to that of wisdom at the feet of which you may think it an honour to sit, of experience to whose guidance you may safely commit yourself, and of piety which you may thank God if you have grace to follow at an humble distance.*

But no, says the Recorder, judge for yourself whether you are to use that liturgy or not, and how you are to use it. If the people are prejudiced against it, leave them in the quiet possession of their prejudices, or rather increase them ten-fold by casting the Prayer Book from you, or using just so much of it as you may think they will be pleased to endure. If they are fond of long sermons, give them short prayers. If they choose to think it best that the morning should be the shorter, and the afternoon the longer service, cut down the former to suit them. If they must meet and adjourn just at what times their dissenting neighbours may choose to ring the village bell, garble the service to suit this exigency.

Yes, Messrs. Editors, such is the counsel of a paper professing to be Episcopal. The editor seems very anxious not to be thought otherwise than a great lover of our liturgy, and a warm friend to our church. But let facts speak. I judge him not. Let his judgment proceed from his own pen. And that judgment will be appreciated. Many a pious and devoted missionary can tell him, from an experience which has exercised the happiest hours of his life, and accompanied the most delightful seasons of refreshing to his soul from the presence of the Lord, that it is not true that our's is a liturgy for "city and cathedral churches," and not for "country churches, infant parishes, and insulated chapels." He can tell him that that liturgy, though every way adapted to all the splendour of worship to which magnificent edifices and costly appendages can contribute, is still equally suited to the humblest congregations, who, in plainer edifices, and it may be in common apartments, or beneath the woods of the forest, meet to worship their God and Saviour. Many a devout member of our church will tell him, with a sigh that he should know so little of the experience which is abroad on the subject, that that liturgy, in all its fullness, and all its beauty, in the retirement of his chamber, when he has had no congregation with which to assemble, or in the humblest place of even occasional meeting, has been his solace, his

support, and the mean to him of spiritual renovation and sanctification. Many a converted sinner will tell him that it was that liturgy which first brought conviction to his soul, and which was the blest channel of the heavenly light that has given him a saving knowledge of himself, his God, and his duty. Many a one once harbouring the strongest prejudices against it, and against the church of which it is the pride and ornament, will tell him that those prejudices were shaken and finally subdued, not by measures of connivance at them, but by fairly meeting and arguing against them, and by presenting that liturgy to his notice, in its integrity, and thus enabling him to appreciate gradually the beauties of its various parts, and ultimately the fulness of its combined excellencies.

But let it not be thought that there are none who will applaud the editor in this extraordinary method of *exhibiting* (it is his own language) *the church he loves, and to which his vows have been most sincerely given, in the most favourable point of light (!!!) and commending to the love of others the church of his affections (!!!)* They who have ill will at our Zion will rejoice to see principles infused into her which must tend to the final destruction of the liturgy by which she is so favourably distinguished. They who lightly esteem the precious doctrine of the Trinity, and its concomitant doctrines of atonement, renovation, and sanctification, will rejoice at a principle which enables them to leave out just what part of the liturgy they may think circumstances require; instead of being subjected to that "stern and inflexible adherence to rubrics," which compels them to feed their people with these cardinal and saving truths. And I shudder to think how far those who, in every relation, ecclesiastical, civil, or social, would be unfettered by other trammels than their own will, and their own judgment, will see cause to rejoice in a principle which subjects to the irresponsible decision of that will and judgment, the most solemn vows and obligations; and especially when it is expressly deprecated that the allowance of this

operation of the will and judgment should be *by law, and not without law*. There was once a churchman, whose venerable name I will take the liberty of annexing to this article, who, in his heavenly attachment to rule and order, exclaimed, in one of the finest passages in our language, "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." What judgment would his sainted spirit pass on the principles and sentiments which gave rise to this article!

"Uniformity in our services," says the Recorder, "can result, in this country, from nothing but uniformity of views and feelings." What is the meaning of this? Is it that these views and feelings are to be consulted in the making of laws? This is, indeed, true, and is the blessed privilege of the happy constitution of things among us, both in church and state. But this is totally irrelevant to the Recorder's argument. No; these "views and feelings" are to be the irresponsible rule of obedience to laws constitutionally formed. This principle may be left to speak for itself. But why is it said, "in this country?" Because here the laws of the church are not the laws of the land, and cannot, therefore, be enforced by civil penalties? Surely it cannot be intended to avow that penalty constitutes obligation; or that an *honest*, to say nothing of a *Christian*, man, will not be "subject for conscience sake," to legitimate authority, whether that authority is enforced by penalties or not. Nor am I willing to believe that the ground is meant to be taken, that allegiance to spiritual is less binding than that to temporal authority. It would be, indeed, a most unfortunate abuse of the distinguished blessings of civil and religious liberty which characterize "this country," if "uniformity" in obedience to law

should be governed by "nothing but uniformity of views and feelings;" or, in other words, that "views and feelings" should be the only rule of civil and ecclesiastical allegiance.

With regard to the awfully momentous subject of the "salvation of precious immortal souls," I can most conscientiously say, that it has been a leading motive with me in determining to trouble you, Messrs. Editors, with this article, and in the observations with which I have felt it my duty to occupy it. In the private intercourse of good men with a world lying in wickedness, in the improvement of the opportunities afforded by the several civil, social, and domestic connexions, and in the personal intercourse of pastors with their flocks, this great end should, indeed, be never lost sight of. The rules, however, to govern in the prosecution of it, can here be but very general. The understanding being enlightened in the truths of the Gospel; the heart being warmed with the sincere love of souls; the infinite value of what relates to God and eternity being realized; a sense of responsibility at the bar of Christ being constantly cherished; and Christian humility securing a disposition to learn from wiser heads, and longer and more extended experience, and therefore to respect, where they can apply, the principles, views, and decisions of the church; much must, in these cases, be left to individual prudence and discretion. But in what relates to *public religious exercises*, the church, in my humble opinion, is the best judge of what is the most conducive to the salvation of precious immortal souls. The public worship of Almighty God is a matter of such serious and extensive moment; so fully involving the honour of God, the welfare of the community, and the spiritual and eternal interests of individuals; and with which the general estimation of religion is so nearly connected; that it would seem but the natural dictate of the modesty, humility, and serious view of responsibility, engendered by true evangelical piety, to desire that greater security from wrong judgment, partial views, and individual prejudice, should be at-

tached to it, than can possibly be the result of leaving it to individual discretion, and (let the inseparable consequence never be forgotten) *indiscretion*.

And, Messrs. Editors, when an authoritative decision on this momentous subject is such as appears in *our liturgy*, let me frankly avow the sentiment, that a true regard for the salvation of precious immortal souls is best manifested by adherence to that decision. That every minister of our church is bound, by the most sacred obligation, by that decision, it requires but a correct knowledge of the English language to perceive and own. And that this is a wholesome obligation, and one the fulfilment of which is the most likely to answer the desired end, are truths established by such an experience in the Christian world, and such a suffrage of enlightened Christian piety, as that I, at least, would think it most unchristian presumption, and most inconsistent with the true evangelical spirit, to maintain, or act upon, a contrary sentiment. I consider our liturgy as not merely a distinguishing and blessed characteristic of our communion, but as the common cause of all who love our Lord Jesus Christ in sincerity. There may be among these those whose sectarian prejudices and feelings may blind them to this truth. But it is, nevertheless, a truth; and multitudes, I believe I may say the majority, of the truly pious, not of our communion, feel and own it. Let all our own ministers sincerely embrace this truth, and direct their talents, energies, and prayers, to the maintenance of it, and the prejudices against our liturgy will vanish as the mist before the sun.

And here, Messrs. Editors, let me be bold to invite our clergy to the serious consideration, whether they do not, in this matter, surrender too much of the discretion which should be allowed to their office, of the judgment in the exercise of which they should be responsible to none but their divine Master, and of the awful obligations for which they only must answer. Are they not too apt to yield, when irreligious, or preference for what

may be thought to pay a higher compliment to the intellect of their audience, or unfounded prejudice, or indifference to distinctive principles, leads to objections to preaching on the peculiarities of their own church? Are they not thus led to lay too little stress on those peculiarities, and thus at least silently to connive at prejudices which, through their medium, are really levelled against the very nearest interests of the Gospel? If I must bear the charge of presumption, my zeal for that Gospel must constitute my apology; but I must say that I think this is the fact. To preach much on the liturgy is called formal, common place, illiberal, sectarian, &c.; and yet that liturgy, properly viewed, may suggest perpetual themes embracing all the fulness of the Gospel. One of the most wholesome of those canons to which every minister of our church owes obedience, and which, in the language of the article on the homilies, may emphatically be said to be "*necessary for these times*," makes it the duty of every parochial minister to be "*diligent in informing the youth and others in the doctrines, constitution, and liturgy of the church*"* Let neither fear nor favour hinder that *diligence* in this important duty for which *these times*, indeed, loudly call.

There appears to me, Messrs. Editors, to be prevalent, even among those who may think themselves subjects of spiritual concern, a mere wantonness of prejudice and feeling, which it is the part of the true lover of their souls to oppose and correct; inasmuch as to yield to it may be to foster emotions inimical to true evangelical piety. Such I must consider the prejudices against our liturgy; and am justified herein by a very general suffrage of the Protestant world, and by the judgment and experience of its most enlightened saints. The course, therefore, of the minister of our communion, who cherishes a truly evangelical regard for the salvation of precious immortal souls, I cannot but believe, and think that the best wisdom, piety, and experience, if the Christian world is in my favour, is

to make that liturgy the rule of his public ministrations, carefully to answer objections, and meet prejudices against it, zealously and diligently to maintain its principles, and defend its propriety, and consistently and faithfully to exhibit, in his own character and life, its pure evangelical spirit. Let him, in the fear of God, not yield to, but kindly, affectionately, and decidedly, oppose, all prejudices against it, and pray God to succeed such efforts, prompted by the sincere love of true and undefiled religion, and he may depend upon it, they will not be in vain.

Too many evidences are perpetually occurring to allow of any doubt that if a minister himself sincerely loves the liturgy, believes that it is better than any thing that he can substitute, feels his obligation to use it, and has a ready mind and will to observe all spiritual discipline, he can, with no great difficulty, bring his people to be like-minded. The influence of a faithful and devoted pastor over his flock is great; and can in no way be better exercised than in gaining and securing their attachment to so full and true a digest of evangelical truth and duty, so invaluable an aid to evangelical devotion, and so important a help in the momentous work of their salvation, as the liturgy. And such will invariably be the effect of that influence duly exercised, in the fear of God, in love to the souls of his people, and with prayer for the divine guidance and blessing. But he surely incurs a most serious responsibility who, from a want of due attachment to that liturgy, or proper respect for the authority of the church, or from a fond conceit of his own judgment and powers, or a restless love of novelty and innovation, or an unwillingness to submit to restraint, abets and strengthens the prejudices of others against the liturgy, and thus contributes to curtail its favourable influence on that sacred cause of the Gospel, and as connected with it, that of the salvation of precious immortal souls, which should be dearer to him than life.

Fact, too, sheds clear and convincing light on the truth that the most effectual way of enlarging the borders of our church, and thus promoting the best

* Canon xxii. General Convention, 1808.

interests of the Gospel, is to exhibit its peculiarities, and especially its liturgy, fairly and fully, to give the reasons for them, to meet objections to them, to clear up difficulties that may be thought to lie in their way, to recommend their doctrinal purity, and practical value; and in short, as the most effectual mode of making men enlightened and good Christians, to aim at making them enlightened and good Churchmen. Thus has our church ever been, and thus will it ever continue to be, the most effectually benefited, and the most successfully advanced. And the great good thus done to the cause of our Lord and of his Christ, as connected with the spiritual welfare of fellow men, and the salvation of their precious souls, will cast far behind the little temporary gratification arising out of the sanctioning of individual prejudices which cannot, if indulged, but exert the most unfavourable influence upon the great general interests of the Gospel.

HOOKER.

For the Christian Journal.

'Mutilated Tracts.'

Messrs. EDITORS,

I offer you the following extracts for insertion. They are somewhat late, as I understand that two editions of the work are now nearly ready for publication in our city. But as one of these is to be mutilated, and it is quite probable that a majority of your readers may never meet with either, I wish to give the following opinions and statements publicly through the medium of your pages. As an humble individual, I bear my unhesitating testimony to the approbation given to Mr. Richmond's tracts in the commencement of the extract. The facts which follow I have long known, and am not sorry to find them noticed as I think they deserve, by those who best possess the right to do so.

Your's, &c.

INDAGATOR.

"We have thought it important to adduce these testimonies to the character of Mr. Richmond's tracts, being

aware of a disposition in the minds of some to identify them with a class of publications which profess to convey religious truth under the garb of fiction. We do not mean to discuss the propriety of such a vehicle of instruction; but we wish to distinguish these publications from the writings of our friend, who sought his materials, not in the regions of fancy, but in the less questionable sources of fact and reality. We consider Mr. Richmond to have been excelled by no writer in this species of composition. To a style simple, elegant, full of pathos, he united a spirit of Christian love, which transused its sweetness into every thought and expression; and his imagination, rich and powerful, being purified by 'a live coal from the altar,' was consecrated, in all its varied exercises, to the glory of God and the true interests of man. While, if his fancy sparkled with the beautiful tints of the rainbow, it was only to fix the gaze of the admirer on the heavenly world.

"We cannot conclude these remarks without adverting to two editions of the 'Dairyman's Daughter,' published in America; the one by the Philadelphia Sunday and Adult School Union,* and the other by the New-England Tract Society, at Boston.†

"In comparing these editions with the English copies of the same work, we were surprised to find numerous instances of omission or alteration. The American editions differ from each other, as well as from the English tract. Surely an author and the public have a right to expect from an editor a faithful adherence to the original; or at least that he should apprise the reader of alterations, and assign a reason for making them. But in the instance before us, the foreign tracts, though they bear the name of Mr. Richmond, are far from being his own work. The first letter of the Dairyman's Daughter, which contains her religious principles, is wholly omitted; the interesting fact relating to the bu-

* The foundation of the 'American Sunday School Union.'—1.

† One of the constituent institutions now moulded into the 'American Tract Society.'—1.

rial service is suppressed; no less than nineteen pages of the narrative are removed; and in short, there are so many omissions, transpositions, and alterations, that the reader would with difficulty recognize the real features of the character of the pious daughter of the Dairyman. We cannot but complain of this gross mutilation of our friend's interesting memoir, as an imposition on the reader, and an injustice to the author's reputation.

"Without intending to impugn the integrity of our American brethren, or to assign motives for their conduct, we must express our regret; considering, as we do, such interpolations and false presentments to be both injurious to the memory of an author, a misrepresentation of his principles, and an interference with his design, by no means consistent with fair and honourable feeling; and we cannot but hope that the evil complained of will be corrected in subsequent editions. The justness of these remarks must plead our excuse (if any be needful) for their introduction in this place."*

Memoirs of the Rev. Legh Richmond,
p. 319, 2d Lond. ed.

For the Christian Journal.
Lent rendered Useful.

Messrs. EDITORS,

As the season of Lent is approaching, my mind has been turned towards the various ways in which its due observance may be eminently useful; and I have a proposition to make on this subject to my fellow churchmen. It does not relate to the salutary influence of this appointment on personal piety, the cultivation of the graces of the Gospel, growth in the Christian

life, the bounden renunciation of the world, the flesh, and the devil, and preparation for the sanctity and purity of the heavenly inheritance. These are, indeed, powerful considerations, which, I pray God, may not be lost upon us. Neither do I design dwelling particularly on the claims of consistency as churchmen. I will merely quote on this head the language of our church. Lent is ranked among "days of *fasting*, on which the church requires such a measure of *abstinence*, as is more especially suited to *extraordinary acts and exercises of devotion*."* This is the law to which, as good churchmen, we ought to own allegiance. "Be favourable to thy people, who turn to thee in weeping, *fasting*, and praying."† This is the solemn profession that we make. "Give us grace to use such *abstinence*, that our flesh being subdued to the Spirit," &c.‡ This is our prayer. Be our conduct, then, consistent.

The proposition, however, which I have now to make, refers to an indirect, though very great and important, benefit that may flow from the due observance of Lent. It is, that the retrenchment in social enjoyment and festivity, so obviously supposed by the church, and so favourable, in various ways, to the Christian character of her members, should be made contributive to her general welfare, by the consecration to her interests of the expense thereby saved. It is impossible to calculate the amount which would thus accrue to the various methods of doing good in which the church is engaged. And most assuredly it is all needed. The general institutions of our church—her Theological Seminary, her Missionary Society, and her Sunday School Union, might all be benefited by it. Each particular diocese has objects of a most interesting nature, calling loudly for farther aid. In our own, the Missionary cause, the Bible and Prayer Book cause, the Tract and Sunday School cause, and other means for promoting Christian knowledge and piety,

* "Since writing the above, we have seen an American edition, published at Philadelphia, in the year 1827, which, we are happy to say, is in every respect conformable to the original."—I am told that this edition is that of the Protestant Episcopal Sunday and Adult School Society of Philadelphia. The first edition published in this country was, I believe, that printed in this city by Messrs. T. & J. Swords, in 1811, and is exactly conformable to the original. It is understood that measures are now in progress to stereotype this admirable tract, at the expense of several gentlemen, according to the original copy, for the New-York Protestant Episcopal Tract Society.—1.

* "Table of Fasts" in Calendar pages of Prayer Book.

† Prayer in Ash-Wednesday Service.

‡ Collect for the first Sunday in Lent.

join in urging the present proposition ; and every parish offers the claims of objects intimately connected with its peculiar interests, and those of religion and the church generally.

May I, then, without presumption, say to every fellow member of the church, Curtail all that with propriety you can, (and in judging of that propriety, be not swayed by any disinclination to due compliance with the requisitions of the church) Curtail all that with propriety you can from luxuries and social enjoyments, during the season of Lent ; judge fairly what you save thereby ; and give it to your God. The offering of a cheerful giver, it will purchase more real pleasure and satisfaction than by any other appropriation that can possibly be made

AN EPISCOPALIAN.

For the Christian Journal.
The Consumption.

AMID the multitude of diseases which the Almighty has ordained to cut the thread of life, and summon his creatures into his august presence, there is no one which can exhibit such a lengthened list of victims as the consumption. There is none which has extended its ravages so far and wide. There have been other diseases which have borne desolation on their wings ; scourges designed to alarm the inhabitants of the earth, and cause the mighty to tremble. These, however, have ever been like the hurricane which sweeps with the besom of destruction over the surface of the earth and the sea, yet, as if exhausted by its own violence, it soon ceases, and every thing is again calm and tranquil. But with the consumption it is not so. Its work is never done. All seasons are its own—the winter, when a dark cloud rests upon the face of nature ; the spring, when the flowers put forth their leaves ; the summer, when their full beauties are disclosed ; and the autumn, when the leaves of the forest fade and fall—each seems to strive which can fill up the deepest grave. At all times its seeds are sown in the human bosom, which ripen fast for death. It may be months, or even years, in coming to

maturity, but the end thereof is certain. The skill of the physician may protract the fatal moment, but it cannot save. Here the help of man is vain ! The consumption ! its very name indicates utter hopelessness, and they who are afflicted with it ought at once to resign this world, and lift their thoughts to heaven. Notwithstanding the extent of its ravages, there is an intense interest connected with this fatal malady, which sometimes amounts even to a degree of fascination. I have known those who have thought themselves not long for this world, and who have prayed ardently to God that he would thus translate them from earth to heaven. If it be just to call any disease a favourite, the consumption is justly entitled to that distinction. Some who have never had an opportunity of observing it, and have heard of it only in tales of fiction, have become enamoured of it, as there described, but these have never seen the sad reality. Perhaps, however, the true cause for this partiality may be found in the fact, that its victims are for the most part selected from that class which have a claim upon our tender feelings, and challenge our admiration. Few after they pass the meridian of life are stricken with it. But, oh ! how many of the young and beautiful are consigned by it to an early grave. It has for its prey the lovely and interesting female, the high minded and aspiring youth—those who cannot be torn from the heart without leaving there a blank. There is something of interest also in the very disease itself—the pale and sunken features—the hectic flush—the brightness of the eye, sometimes impart to the subject of this malady an indescribable beauty, which might adorn beings of a more exalted nature. Then it has its long seasons of freedom from pain, its intervals of ease, moments so well fitted for the high and holy purposes of devotion ; and who does not perceive the propriety of that admirable petition of our liturgy which solicits deliverance from “ sudden death.” All these circumstances combine to throw an air of tenderness and deep interest about that disease which destroys more than the pestilence or

the sword. Where is the individual who cannot tell of some friend who has fallen before this destroyer? Some, to escape its ravages, have bid sad and hasty farewells, and left the scenes of their youth, but only to die among strangers, to sleep beneath the waves of the ocean, or repose in a foreign land. Who cannot recollect whole families that have thus resigned themselves to the sleep of death?—one by one they have dropped into the narrow house, until their names have been all erased from the record of the living. I have known such instances; and here I would record the simple narrative of Emma G——, who fell an early victim to that wasting sickness, which had long before summoned away her parents, and left her an orphan. Would to God that the example of her piety, her resignation, were imitated by all who are thus destined to fade away in the spring of life.

The circumstances here related fell under my observation while employed in missionary services in a remote settlement of this state. I had been absent from the scene of my labours for a short period, and on my return I learned that, during my absence, a young lady had arrived in the village in a delicate state of health, that her disease had been constantly increasing, and had now assumed every symptom of a confirmed consumption. Without any formal invitation, I immediately bent my way to the house of mourning, well knowing that *there* at least the ambassador of the cross is a welcome visitant. It was in a season of the year when nature is wont to exhibit all her charms; when, as we behold the life and animation which seems to pervade all existence, we can scarcely believe that there is such a thing as suffering or death in a world so beautiful—but I was soon to behold a most touching instance of both. On my arrival at the house, I was received with a cordial welcome; and from the lips of an affectionate relative who had accompanied her, I heard in a few words the history of Emma. The place where she then was, sick and dying, was the place of her birth: when it pleased God, in the days of her infancy,

to take both her parents to himself. She was consigned to the care of an only aunt, who resided at a distance, and who proved to be a tender and watchful guardian; and well did Emma repay her fondness. Diligent in the performance of her duties, faithful to her studies, kind and obliging in her disposition, she grew up as a well watered plant; she bid fair to become the pride and ornament of her sex. Deceitful hopes! The angel of death had marked her for his own. While yet in the full enjoyment of health, something seemed to whisper in her ear that she would not long be numbered among the living; for of her own accord she forsook the gay and fashionable circles in which she had been accustomed to move, renounced the vanities of the world, and joined herself in covenant to her Saviour in the way of his appointment. Soon after this, before she had attained the age of sixteen, it was perceived that the consumption, which was a sad portion of her family inheritance, was rioting on her frame; and this journey had been taken in feeble hope, that her native air might bring with it life. Alas! the experiment was vain. Scarcely did her strength hold out to the end of her journey—and now the beautiful and accomplished Emma was on the bed of death. It was only a few years since, and a brother, under circumstances very similar, had returned to visit the place of his nativity, and died of the same disease, under the same roof. It now seemed to all as if she had come to mingle her ashes with kindred earth.

I was now introduced into the chamber of grief, and beheld the pious and amiable sufferer stretched out on a couch of weariness and pain. In her countenance could be distinctly traced the lineaments of death; it bore a fixed serenity, which spake of high and holy things. On each side of her bed stood an only brother and sister. As I addressed the sick youth in the impressive language of our church, it was an affecting sight to see tears on their cheeks, which were already slightly tinged with the fatal hectic, and which bore sad evidence that they too would soon follow her to the grave. Here, per-

haps, it would be proper to produce some evidence of her Christian virtues; but I must bring my narrative to a close. Let it suffice to say, that her whole reliance was placed upon the atoning blood of the Saviour; her faith was strong, her piety elevated, and her resignation wonderful. For more than three weeks I visited her daily, and each time she evinced the same unwearied faith and meek submission. So gradual was the approach of death, that when it arrived, it was felt to be sudden—almost unexpected. The last evening I saw her, she was seated in her chair, undisturbed by the slightest pain, and seemingly happy. The next morning I was called away a short distance, to unite in the bonds of marriage a youthful couple, who were happy in their mutual affection; and as I returned from this scene of festivity, I was met by the messenger who came to inform me of the death of Emma G——; a few hours since she had yielded up her life without a struggle, and now she “slept in Jesus.” What a contrast! Here were two individuals of the same age, and whose prospects, a short time since, were equally bright and cheering. While one had entered into a state which promises every thing of earthly felicity, the other had gone down to the grave in the midst of her youth and expectations. Thrice happy Emma! how enviable is thy lot! Soon will the deadly consumption cause thy brother and sister, who now mourn for thee, to follow in the same path, and then will ye meet—“a family in heaven.”

And now, if this plain narrative should attract the attention of any of the young, who are strangers to the joy which springs from the possession of true piety, I beseech them to pause and reflect—I entreat them not to regard this event as an idle tale, or pass it by without laying it to heart. Oh! what a lesson it should write there. When the light and bounding step of youth is arrested, the exulting voice hushed, and the joyous countenance and animated features touched by the hand of death—who does not for the moment pause and reflect? When I kneel by the bed-side of such, or assemble with the

throng, to pay the last sad honours, I am strongly reminded of the declaration of Solomon, “Vanity of vanities; all is vanity.” Imitate, then, the subject of this narrative. She obeyed the divine injunction, and remembered “her Creator in the days of her youth”—she devoted herself to the service of her Maker—she early renounced this world and its vanities, and took upon her the cross of Christ. We bid you, in the language of our Saviour, “Go thou and do likewise.”

G. L. H.

The writer of the above article has failed to notice one characteristic moral fact, connected with almost every instance of consumption. The subjects of this disease can never be made to feel their danger, or convinced that their recovery is impossible. Hence, although this disorder, perhaps more than any other, furnishes opportunities of making our peace with God; still, in the great majority of cases, owing to the deceptive nature of the malady, these opportunities are not improved. The victim of consumption, though he has so many fearful notices of his approaching end, and goes down so leisurely to the grave, often goes down impenitent and unrenewed.—ED:R.

For the Christian Journal.

What becomes of the Flock?

THIS is a question which involuntarily presents itself to my mind, when I hear, as I have often done of late, of clergymen having a parochial charge, accepting an *agency* from some one or other of the religious charitable institutions of the day, and travelling about the country for weeks and months together, to make collections for its funds. Whilst engaged in the duties of this agency, what becomes of that flock which they have solemnly promised to feed with the food of God's word; to watch over and premonish; to guide in the paths of righteousness and truth; and of their care and culture, of which they must one day give account? It is not to be supposed that the sheep are altogether abandoned for the time, and left to feed themselves. This they

would hardly submit to. The runaway shepherd does not close his church, it is to be presumed; during his long peregrinations. He is obliged to make provision for the usual pulpit duties, as they are significantly called; for otherwise his absence would not be permitted. But supposing he does this in the best manner possible; that he furnishes a substitute in all respects unexceptionable to the congregation, and whose discourses are equally calculated with his own to please and edify—the question still forcibly recurs, *What becomes of the flock?*

There are other duties of the high and responsible office of a steward of the mysteries of God; and how are they discharged? Who visits the sick, and imparts comfort, and consolation, and hope to the dying? Who performs the last sad offices, not of friendship and of humanity alone, but of pastoral care? Who cheers the afflicted mourners, and wipes away the tears of the widow and the orphan? These things, it is true, with many others which enter into the sphere of clerical duty, may also be done by proxy; but do they not peculiarly devolve on the appointed and stated pastor? and can he discharge his conscience when he leaves them to be done by a stranger? Is the interest of any religious charity, however excellent and useful, to be put in competition with the solemn obligations of his ordination vows, and the more important interests of that particular flock, to the promotion of the spiritual welfare of which he has solemnly engaged to devote himself, body, and soul, and spirit, and has publicly consecrated all his powers and faculties? The answer is obvious. The duties of the pastoral office cannot be performed by proxy, and the proper shepherd be guiltless. The welfare of that portion of Christ's church, which he has engaged to guide amid the snares and perils of this "naughty world," and to feed with the bread of life, is paramount to that of any or every charitable association on the face of the earth. His ordination vows imply, as far as is possible, the *personal* performance of the duties which he then assumed—and however excellent the deputy who may be pro-

vided, those duties cannot be so well and so beneficially discharged by him as by the pastor himself.

The practice to which these remarks apply, though not of infrequent occurrence among other denominations, has been, so far as my information extends, but lately introduced among ourselves. Now, however, the evil is commenced, and from present appearances seems likely to be common. A disposition is evinced on the part of some of our clergy to engage in this kind of duty; and when no opportunity offers itself within the boundaries of our own church, it is sought and embraced elsewhere. If the practice be objectionable when confined to our own institutions, it becomes still more so, for additional reasons, when it is extended to institutions over which the church, *officially*, has no control. These associations are composed of persons whose views of doctrine, and whose mode of worship, are diametrically opposed to those which we conscientiously believe to have alone the sanction of Scripture, and of apostolic and primitive belief and practice. The duty of their agent is to make application for pecuniary assistance; and, to do this most effectually, he is directed to preach in behalf of the society whose cause he has undertaken, and by an exposition of its claims from the pulpit, to endeavour to obtain the public patronage. In complying with these directions, the Episcopal clergyman is involved in no little difficulty. He is bound, by his ordination vows, to use the liturgy of the church on all occasions of public worship; but in the discharge of his agency, he comes to a congregation where it is practically unknown, and in which only parts of it could be used. What is he to do? If he attempts to do his duty, he gives offence to his auditors; and if he accommodates himself to the custom of the place where he holds forth, though he may plead necessity, and they may laud him for his liberality, he rebels against the authority of the church. This difficulty, in the way of an Episcopal clergyman engaging in an undertaking which will lead him into immediate contact with other denominations, is easily conceived. And

it has been exemplified in an instance of no very remote occurrence, where a clergyman of the Protestant Episcopal Church was so far forgetful of consistency, and of the obedience which he owed to the authority and principles of the body which gives him his bread, as to officiate before a Presbyterian congregation, in the total disuse of any part of that "Common Prayer" which he had most solemnly engaged to use before all sermons and lectures whatever. In extenuation of his conduct, it may be urged that the liturgy of the church would not have been tolerated where he officiated. That is quite likely. But then, in the name of all that is honest, let him keep out of such a predicament. There was no legitimate reason for his preaching in a place of public worship, where his own invaluable formulary would be disallowed, and the plea rather aggravates than extenuates the impropriety. It may have been deemed by him, and in this opinion many others may unite, to be a mighty stretch of Christian charity, and a wonderful sacrifice of prejudice and bigotry to brotherly love; and flattering lips may have confirmed this impression of a deceived heart and a wrong head, and lauded the act to the skies. But the laudatory language of those who were especially obliged by the act, and whose opinions and practice were thus complimented and allowed, can hardly, one would think, satisfy the conscience of the delinquent himself in an hour of serious reflection. At any rate, he stands without any conceivable excuse in the estimation of every

CONSISTENT CHURCHMAN.

From the Church Register for January 17, 1829.

Letter from a Clergyman, on the Death of his Daughter, addressed to a Friend.

DEAR SIR,

I have for a long time intended to write to you, but have been prevented by a variety of circumstances. But at length an event has occurred, which, while it prevents me from exercising my ordinary duties on the Lord's day, has filled me and my family with such

sorrow, that I feel it to be my comfort to be employed; and to be employed in communicating my feelings to one who, I am persuaded, will sympathize in my feelings.

God, in his wise providence, has called me and my dear Mrs. ——— to part with our beloved daughter Mary, the little girl with whom you were acquainted when you lived in ———. We last evening attended her mortal remains to the house appointed for all living. I wished to preach this day, but was prevented against my own judgment; so that I am compelled to pass a silent Sabbath.

My dear daughter had been considerably unwell, from repeated colds, for a long time; but we did not think her dangerously ill until a very little time before her departure. Indeed, so ignorant was I of her danger, that on the day before her death I set out to fulfil an appointment to preach, about twenty miles from home, and I was thus deprived of the melancholy satisfaction of receiving her last breath, and of closing her eyes in death. Last Sunday she was at the Sunday school in the church, and came home unwell; yet, so much delighted was she with the proper duties of the Lord's day, that she herself selected several hymns, and committed them entirely to memory; and she did not rest satisfied until her mother assured her that she had gotten them all, every word. The hymns selected by her for this her last Lord's day's exercise, while here on earth, were the 167th, the 171st, and the 172d, of the new collection. She had before this, by direction of her Sunday school teachers, learned several other hymns, and particularly the 33d, and she was frequently repeating the concluding words, saying they were so pretty—

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

Yes, her hope is realized. She has entered into the rest prepared for the people of God. She is now singing her hymns in that heavenly Sabbath which shall never end. She is now, by the favour of God, constituted one of that blissful choir of *Holy Innocents*, whose early death in the cause of Christ the church is this day celebrat-

ing. Her bereaved parents have determined to make the 33d hymn their constant morning song on the Lord's day. We attempted it with faltering lips this morning, but it was impossible for us to raise the voice of joy in a moment of such trial. But we have fully realized the benefit of the apostolic injunction, "Is any afflicted? Let him pray." From this holy exercise we now derive most of our comfort. The place which was occupied by our beloved daughter at the family altar, where it was her delight to be found on her knees in the time of prayer, is indeed vacant; but still we find great comfort in commending our souls to a faithful Creator, and we can, from a blessed experience, say, we have found comfort in the God of all consolation.

I find I have not told you what the disease was which so suddenly and unexpectedly terminated the earthly existence of our dear little girl. I tremble as I write the word *hives*, that cruel scourge of infancy, that certain harbinger of death. I find, my dear Sir, that I am using terms which hardly become one, whose office it is to proclaim that God is *good* in all his ways. And why should that be called *cruel* which our heavenly Father sees necessary to bring his redeemed to glory? For some wise reasons, which, perhaps, we cannot now understand, but which we shall know hereafter, our infant suffered, in her way to heaven. Perhaps it is the necessary law of human beings, from which even infancy is not exempt, that, "through much tribulation they must enter the kingdom of God." The sufferings of our little girl during the night of Christmas day, and during the next day, were exceedingly severe; but she never murmured. Whenever her mother asked her how she was, she invariably answered *better*, until a few moments before the destroyer came, when she said she was *worse*.

It is a great mercy that the senses of our little girl were preserved to the very last; and that after a paroxysm of pain and suffering, she was permitted to fall asleep in much apparent ease. It could not be distinguished from the taking of ordinary rest in sleep. Not a muscle was distorted; not a feature

changed. While her lifeless body remained with us, it appeared more lovely than ever it did before. A parent says this—but he only repeats what all our sympathizing friends declared who saw the body, as it lay prepared for the burial.

She had a great, a very great anxiety to see her dear father, as she always called me: and her mother, who had despatched a messenger for me, promised that she should see me at six o'clock, the very moment at which she departed from this transitory scene, and in which I hope—I know—she was permitted to see her *heavenly Father*, whom she always loved from the moment she could lisp his name, and repeat the prayer which his Son has taught us. I arrived within ten minutes after she breathed her last, and though I need support myself, yet I am enabled to afford some comfort to my afflicted ———.

It is a fault, I know, in parents, to think too much of their children, and to say too much about them; but it is a fault of which I cannot now cure myself. She had, as you know, but a feeble body; yet her mind was exceedingly strong, and she was daily exhibiting to us new proofs of that excellence, which convinced us that she was ripening fast for heaven. It used to be said by many of our friends, that our little Mary was too good for this world. Before she saw three years old, she had acquired, from her mother chiefly, a most astonishing knowledge of geography, and she had learned from me a great many Latin words and phrases. She was wonderfully pleased with her attainments in these things; and it was a great pleasure to me, too great, perhaps, to exhibit what she knew on these subjects to our acquaintances. But when I thought that her geography and her Latin called off her attention from the things of heaven, she laid aside her atlas and her Latin books without a murmur, and directed her mind with great success to more necessary pursuits. It is with pleasure that I now recollect a conversation with her less than three weeks ago, when I found, by a reference to her atlas, that she had forgotten much of what she

had known respecting this lower world, and that she recollected only a few words of Latin. She had for a long time been so much occupied with the things of the world to come, and in repeating the songs of heaven, that she was much weaned from all inferior concerns.

She had learned, and was learning a great many things from the Bible; God's book, as she always called it, and the Prayer Book, and her Sunday school books. Just exactly those things have been taught her, chiefly in the Sunday school, which fitted her for the enjoyment of the inheritance of the saints in light.

Her dear remains were committed to the silent dust yesterday afternoon, at sunset, attended by a great number of sympathizing friends; among whom I was gratified to see the scholars of her beloved Sunday school. Their tears and their lamentations showed how sincere was the affection they had for our departed Mary. Her grave is placed near to that of our little boy, that we lost four years ago.

My dear wife has been very unwell for more than a month past; but was raised up sufficiently, I am happy to say, to attend to our little girl during the last sad trial. She still remains feeble, but I pray that she may now continue to mend.

I did intend, when I began this letter, to write about other subjects, besides that which has thus far occupied it. But I find I can talk of nothing else, or think of nothing else at present, but my dear departed Mary.

For the Christian Journal.

REMINISCENCES—No. XI.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NORTH-CAROLINA.

“THE society had a very early knowledge of the destitute condition of this province. The inhabitants, in the year 1702, amounted to above 6,000 souls, chiefly English, besides slaves; a great number of the people were desirous of

having the church of England worship settled among them; there were some Presbyterians, and fewer Quakers here, but many persons, careless of all religion, and of a profane mind. However, some of the principal inhabitants did, in a very serious manner, and with a true Christian spirit, set forth their wants of a ministry to the society.

“But the society received the fullest information from the Rev. Mr. Blair, who had been an itinerant missionary in that country, supported with the bounty of £50 from the Lord Weymouth. He arrived in North-Carolina in January, 1703, and entered upon the duties of his mission with great diligence and pains. The people were settled in such distant plantations on the several rivers' sides, that he was obliged to be continually travelling from place to place, which could not possibly be done without a guide, both on account of the badness of the roads, and difficulty to find them if once lost, as also by reason of the deserts between several plantations, some extending 40 miles in length, without any inhabitant. Besides, there was another exceeding inconvenience in travelling this country; it was watered with seven great rivers, all without any bridges over them; two only which could be passed on horseback; the others had ferries over them in some places, and the passage there was chargeable. However, he exerted himself for some time, bought horses for himself and a guide, travelled over all the country, and preached twice every Lord's day, for above a year; and sometimes on the week days, when the people could bring their children for baptism. He baptized above 100 during his continuance here. He was very useful to revive a sense of religion among them; and the people, in pursuance of an act of assembly there, began to build three small churches. But he found the labour of continual travelling in excessive heats in summer, and extreme colds in winter, beyond his strength of body and mind. He would have resided on one precinct of the country, and officiated to all who could come to him; but the people were dissatisfied with

this, telling him, the Lord Weymouth's charity was intended for the good of the whole country. An act of assembly had been passed a little before, allowing £30 a year, of that country money, making about £10 sterling, for a minister in each division; but that act was not then confirmed by the proprietaries, so that he had no allowance from the inhabitants. These hardships rendered the mission so difficult, that some time after he was forced to return to England, quite sunk with poverty and sickness.

"This unprovided condition of the people engaged the society to assist them. In 1707, they sent over the Rev. Mr. Adams and Mr. Gordon, itinerant missionaries, with a better support than Mr. Blair had. They were both very sensible they should meet with many discouragements in their mission; however, they entered on their office with much resolution. Upon their first arrival, they entertained hopes of good success in their labours, from the encouragement which they received from some worthy persons in the administration of the government at that time. But soon after their arrival, many ignorant and irreligious persons in the colony raised such factions and animosities, and, above all, made such a blasphemous ridicule of the most sacred ordinances of the Gospel, in a manner too profane to be mentioned, as occasioned long and public distractions, and mightily retarded the progress of the Gospel. Mr. Adams and Mr. Gordon persevered, notwithstanding, in their missions. The whole province was divided into four large precincts, Chowan, Paquiman, Pasquetanck, and Carotuck, besides Bath county, or Pamlico division.

"Mr. Gordon had the care of Chowan and Paquiman. Chowan is the westernmost, the largest, and thinnest settled; the people had built a church some time before his coming there, but it was small, and sordidly put together, and therefore they then had intentions to build another. There were very few Quakers or Dissenters in this parish. The people indeed were ignorant, few that could read, and fewer write, even of the better sort; yet the body of them

were very serious and well inclined, ready to embrace, both in public and in private, all opportunities of being instructed. Mr. Gordon spent most of his labours in this precinct; it is very large, and divided by the great sound and several rivers, which made his cure very laborious; however, he visited all parts of it, and baptized above 100 children. Mr. Gordon had also the next precinct, Paquiman, under his care. There was a little compact church built here with more care and expense, and better contrived than that in Chowan. The Quakers here were very numerous. This precinct is not so large as the other, but the roads are worse. The people were very ignorant, and loose in their lives, unconcerned as to religion, through their want of ministers and good books.

"Mr. Gordon was in hopes the feuds and animosities among the people would have abated in a little time, but, on the contrary, they grew higher, and the public distractions increased. He found himself therefore necessitated to return to England; which he did, bringing with him letters to the lord bishop of London, and to the society, from the two precincts which he attended; certifying that he had discharged his mission with great fidelity among them, and indefatigably employed his time in promoting the interest of religion in those parts.

"Mr. Adams had the care of Pasquetanck and Carotuck precincts. Pasquetanck precinct then had no church built in it. The roads here are the worst, but the country is closer settled, and better peopled than the other precincts. In their way of living, these people have much the advantage of the rest, being more industrious and careful. But they were, above all, to be commended for their order, seriousness, and decency in attending divine worship.

"Carotuck is the easternmost precinct, including the sand-banks, and part of the south part of the sound; a very incommodious place for damp colds in winter, and muschatoes in summer; they had no church built here. Mr. Adams behaved himself with unwearied application; the extent of his mission was in some places above 70

miles. There were 839 souls in the precinct of Carotuck; he preached often, baptized here numbers of children, and administered the sacrament. But the principal branch of his cure was the precinct of Pascotanck, where he chiefly resided. It contained above 1,300 souls, 900 of which professed themselves members of the church of England. He baptized, in the parishes of Pascotanck and Carotuck, above 214 children, besides grown persons, preached constantly, and administered the sacrament in Pascotanck and in Carotuck.

"When Mr. Gordon returned to England, Mr. Adams was much dejected, but resolved to make a farther effort. He continued very diligent in the discharge of his duty. However, the public distractions could not be composed, through the perverseness of some Quakers. During all these broils, Mr. Adams behaved himself with so much moderation and diligence, as gained the favour and esteem of the most sober people, and preserved his character unblemished, even by his enemies. The parties here grew of more embittered spirits, and Mr. Adams was quite wearied out with the hardships he met with; he intended to return to England in 1710, upon which, the vestry of Carotuck, and Colonel Glover, wrote thus to the society:—
'Mr. Adams, during his abode among us, hath behaved himself in all respects worthy the character of a minister, exemplary in his life, and blameless in his conversation; and now being bound for England, we, with sorrowful hearts, and true love and affection, take our leave of him. We shall ever bless that providence that placed him among us, and should be very unjust to his character, if we did not give him the testimony of a pious and painful pastor, whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so much conduced to promote the great end of his mission, that we hope the good seed God hath enabled him to sow will bear fruit upwards.' The vestry of Pascotanck wrote to the same effect; and Colonel Glover, president of the council there, transmitted these letters to the society, and wrote thus
VOL. XIII.

with them:—The enclosed papers being put into my hand, I held myself bound to present them to your board, and to join with the subscribers in the character they justly give of the Rev. Mr. James Adams; and to which, I am sure, all persons who have any respect to religion, do heartily concur. As for the difficulties he met with, he hath waded through them, under the vigilant eyes of the malicious enemy, without committing any thing unbecoming a minister of Christ.' But before Mr. Adams embarked for England, he fell sick, and died in Carolina.

"The society resolved again to assist this people, and appointed the Rev. Mr. Urmstone and Mr. Rainsford missionaries there, about the year 1711. Mr. Urmstone took care of the north shore, at the lower end of Chowan, with all Pascotanck; and Mr. Rainsford, of the west shore. But they had not been long in the country before the civil feuds among that unhappy people were followed with an Indian war, which threatened the total ruin of the colony; and had it not been for a very timely and powerful assistance from their neighbours, the South-Carolinians, it might have been effected. The Corees and Tuskararo Indians, near Cape Fear, made a terrible insurrection, fell upon the inhabitants of Renouque, killed 137 of them; most of the Palatines, with a Swiss baron, perished in the massacre. The Indians carried their plot on with great cunning and secrecy, and put it thus in execution, in a few hours, in many places. The Indians did not meet in one body; but in small parties, of five or six men, waited as friends on those whom they purposed to destroy; and killed them with such weapons as they found in their houses, or near hand. The South-Carolinians, in this distress of theirs, advanced £4,000, and sent Colonel Barnwell with 600 whites, and 600 Indians, to their assistance; after a difficult march he met the Indians, killed above 300, took 100 prisoners, surrounded the rest, being about 600 in a fort, and forced them to sue for peace; which he granted, as not having provisions for his own men, if the Indians should have held out; the other straggling

parties of the Indians retreated into the territories of Fort Augustino, and lay there secure under the Spaniards' protection.

"Mr. Urmstone, no doubt, could not avoid bearing a share in this general calamity; however, he continued some years an itinerant missionary. He travelled, as soon as the heat of the summer was over, through the whole government, 100 miles southward, beyond Neuze River, 60 miles westward, towards Virginia, and as far north-east. He baptized in one half year 279, 12 whereof were grown persons; and had it not been for the neglect of the parents, and want of convenient passage both by land and water, a great many more might have been baptized. Mr. Rainsford also continued some time preaching on the west shore, and by his labours kept alive, among a wild and scattered people, some sense of religion; but at length was quite fatigued with the hardships of the mission, and quitted it. Mr. Urmstone continued longer, but was in some years worn out with the many difficulties and distresses he met with, and returned to England.

"Colonel Eden, then governor of the country, wrote a very pressing letter to the society in behalf of the people; some time after, the society appointed the Rev. Mr. Newnam missionary; he arrived in North-Carolina in 1722, and transmitted to the society an account of his labours and success in his mission. The summary of which is as follows:—'After a long and fatiguing voyage of above four months, from December the 1st to April the 10th, myself and little family arrived at Carolina. The late Governor Eden being dead, I waited upon the president, a worthy gentleman, delivered him my credentials, with which he declared himself satisfied, and received me with great kindness and respect. I hope I shall do a great deal of good; the vestry have laid out my journey where I am to officiate. The first Sunday I go by water, and some few miles by land, and preach at Esquire Duckingteild's house, (which is large enough to hold a good congregation,) till such time as they build a church, which is hereafter to be called Society church;

and in order to it, they are now making a collection through the whole parish. The second Sunday I take a journey up to a place called Maharim, about 40 miles off, where there are abundance of inhabitants, who are also making a collection to build a church forthwith. The third Sunday I perform divine service at Esquire Duckingteild's. The fourth Sunday I go up to a place called Wicacon, about 30 miles journey. The fifth Sunday I cross the sound to go to Eden-Town, where the vestry have also proposed to build a church very soon. The sixth Sunday I go up to a chapel on the south shore, about 12 miles by water; and the seventh Sunday, begin the same course again. But once every quarter I go up to a place called Renoque, 80 miles journey; and the five last Sundays of the year, the vestry allow I may go my rounds, and visit the remote parts of the country, where some inhabitants live, 150 miles off; people who will scarce ever have the opportunity of hearing me, or of having their children baptized, unless I go among them. The country is in general very well pleased with my coming among them, but the people are for the most part poor and very ignorant. I have baptized 120 boys and 91 girls, five persons above 20 years of age, and two married women, this last year.'

"Upon bare reading of this letter, the reader will immediately reflect, that he must take indefatigable pains in performing so much difficult duty. However, he persevered with great resolution. Some time afterwards other accounts came to the society, that since his last letter, he had preached constantly, had baptized 269 children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and had good sureties for their farther information; and that he designed shortly to go to Bath county, where he was greatly wanted, being informed there were at least 300 children, whose parents desired his coming among them, to have them baptized. But having contracted frequent and severe illnesses by constant travelling, he

died in the year 1723, very much to the loss of all this people.

"In the year 1725, Sir Richard Everett going then over governor, the Rev. Mr Blacknal applied to be sent missionary, and was employed by the society, but they have had no accounts of his progress, and it is believed he hath left that country; so that this whole people, being now above 10,000 souls, are without any minister. What Governor Eden remarked to the society in favour of this colony, deserves to be taken notice of here—'Though the state of this government hath been for many years very unsettled, chiefly so by reason of intestine feuds; yet the people have declared themselves sincere members of the church of England, by the act of assembly passed in 1715, for establishing the church, and appointing select vestries; the preamble to which is as follows:—*This province of North-Carolina, being a member of the kingdom of Great-Britain; and the church of England being appointed by the charter from the crown, to be the only established church, to have public encouragement in it; we, therefore, to express our gratitude to the Right Honourable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our holy religion, by making such provision for building churches and chapels, and maintaining of the clergy, as the circumstances of this government will admit, &c.* And by this act they divide the whole country into nine parishes, name vestries, and settle salaries for the ministers of each parish not exceeding £50, and provided the whole parish charges do not exceed five shillings per pole on all taxable persons.

"This speaks at least the good disposition of the people, though the £50 settled by the act would amount to a very small sum in sterling money. There are not above one or two churches yet built in this government; however, the society have at several times, by their missionaries, dispersed here above 300 volumes of bound books, besides about £100 worth of small tracts of devotion and instruction."

For the Christian Journal.

Convention of New-York.

MISSIONARY REPORTS.

(Concluded from page 17.)

The Rev. George L. Hinton, missionary at Onondaga, Onondaga county, and parts adjacent, reports:—

"Although the station to which he is assigned is confined in its limits, and those to whom he ministers few in number, yet he has been encouraged, by their faithful adherence, to persevere; and while engaged in the public ministrations of the sanctuary—in admitting the young to its exalted privileges, in administering the consolations of our holy religion to the sick and dying, and in performing its sacred rites for those who have departed in the triumphs of the faith—he has experienced a satisfaction which nothing earthly could impart. The congregation at Onondaga, which has received the greatest share of my attention, though not very numerous, is highly respectable, and during my connexion with it, has at all times manifested that sincere attachment to our church, which is the *sure result* of a correct knowledge of its principles; a larger number attend upon the services of the church than at any former period, and several have given satisfactory evidence of spiritual improvement, by presenting themselves at the communion table. The Sunday school attached to this congregation is in a very flourishing condition. We attribute much of this prosperity to its connexion with the General Protestant Episcopal Sunday School Union, and the facilities which are afforded by the use of its publications.

"The regular services of the church have been performed at stated periods in the village of Geddes. Though our anticipations with regard to this place have not been fully realized, yet we look forward with confidence to the time, when the seed that is sown will take root, spring up, and bear fruit abundantly.

"As favourable opportunities presented, I have officiated at various places in the vicinity, and it gratifies me to state, that there is generally a manifest anxiety to examine into the claims of the church. From this examination we have no reason to shrink, and may boldly challenge investigation. It would be well, if those who are to exercise the duties of missionaries, could be supplied liberally with tracts, written in a plain and familiar manner, on the principles and practice of our church, and with copies of the book of Common Prayer for gratuitous distribution."

The state of the church at Sacket's Harbour and Brownville, Jefferson

county, is thus reported by the missionary, the Rev. William Linn Keese:

"At Sacket's Harbour, the temporal affairs of the church are in a very depressed condition. The building for public worship which was commenced some years ago, still remains unfinished, from the cause assigned in the report of last year, the deficiency of funds. From this discouraging statement your missionary turns with satisfaction to remark, that there is reason to believe that the Lord has smiled upon his labours in this portion of our Zion, and that he has not been altogether unsuccessful in his endeavours to advance professors of our holy religion in the graces of the Christian life, and to turn the hearts of the disobedient to the wisdom of the just.

"At Brownville the state of the church is in the highest degree interesting and encouraging. Some years ago the inhabitants of this place united in the erection of a commodious stone edifice for divine worship, with the express understanding that the voice of the majority should decide by whom or what religious denomination it should be occupied. This arrangement, which may seem singular to some, is not an unusual occurrence in our western villages. This building was for a considerable length of time occupied by a very estimable Presbyterian clergyman. Circumstances of a peculiar nature led to his departure, and the introduction of the Episcopal church. Upon these it is not my design to dwell; suffice it to say, that the experiment, for I have been assured that my visit to this place was thought to be of this character, has been crowned with success. The new religion (as it was called) has been acknowledged to be the religion of Christ and his apostles, and the 'stone meeting house' been transformed into an Episcopal church. The title-deed is now in the hands of the vestry of St. Paul's church, Brownville. It affords me great gratification to state, that this revolution has been accomplished without any display of that censurable temper and party spirit sometimes manifested upon similar occasions; it has been our endeavour not to depart from that charity which is the very bond of peace and of all virtues. The attachment to the church in this village is of an enlightened character. The claims of the church have been thoroughly investigated, and our friends are qualified to give good reasons, drawn from Scripture and Ecclesiastical history, for their abandonment of those religious sentiments in which they had been educated. God be praised, this is not all. I can speak not only of changed opinions, but of changed hearts. In several, it is trusted, 'that the old Adam has been so buried, that the new man has been raised

up in them.' These particulars are mentioned, not in the spirit of boasting, but it is hoped with feelings of lively gratitude to the Divine Head of the church, who has thus nourished with the dew of his blessing the vineyard which his own right hand hath planted."

The Rev. John McCarty, missionary at Oswego, Oswego county, and parts adjacent, reports as follows:—

"The very great inconvenience we have suffered for the want of a convenient place of public worship on the west side of Oswego river, where most of our congregation reside, induced the vestry, in January last, to circulate a subscription for the erection of a church; the amount subscribed far exceeded the most sanguine expectations, and was such as to warrant the commencement of the building early in the spring. The corner-stone was laid on the ninth of May, with the usual religious services. The building is of stone, 74 feet by 56, in the Gothic style of architecture, and will be finished in December. The erection of so large and elegant a church in this as yet small village, and by our infant congregation, is a pleasing evidence of the liberality and zeal of the friends of our Zion in Oswego.

"During the past year, your missionary has had the satisfaction of witnessing a very considerable increase of the congregation, and of acquaintance with the distinctive principles of our communion, resulting in a more ardent attachment to our branch of the 'one Catholic and Apostolic church.' And though he has cause to lament that no greater success has attended his labours, yet from the increased attention to the 'ordinances of the Lord,' and from additions to the communion, he has reason to believe that his labours in the cause 'of Christ and the church' have not been altogether without fruit. By the blessing of Him who 'giveth the increase' on the preaching of the word in the congregation, and from house to house, and on the administration of the sacraments and ordinances of the church, he has seen with joy and gratitude, that some who seemed to 'care for none of these things,' have been brought to attend 'to things which belong to their peace;' and in others, the evidence of a 'growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

Of the remote churches at Fredonia and Mayville, Chautauque county, the missionary, the Rev. Rufus Murray, makes the following report:—

"The congregation at Fredonia is increasing; and though placed under circumstances of depression, yet the church rests upon a substantial basis, and there

is evidently a growing attachment to her doctrines, worship, and primitive order. They suffer great inconvenience for the want of a suitable place for public worship; but I trust, by the blessing of God, that this will not long be the case, as the erection of a house is in contemplation.

"In my absence, (which is two thirds of the time,) they meet regularly for lay-reading, and the punctual attendance of the friends of the church, is a manifestation of their attachment and zeal in the cause of religion and the church of Christ."

"The church at Mayville is steadily increasing, and nothing is to be feared as to her prosperity and permanency. A spirit of gratitude and thanksgiving pervades the hearts of the congregation, in that, through the blessing of God, they now have a church to meet in, where they can enjoy the service and consolations of the sanctuary. The edifice is built in the Gothic style, of wood, and finished in a neat and convenient manner. It was consecrated on the fourth of September, at which time the apostolic rite of confirmation was administered to eight persons."

The missionary in Otsego and adjacent counties, the Rev. Daniel Nash, reports:—

"The members of our congregations still continue respectable—there has been no complaint of irregularity of conduct. In some instances there has been a very serious inquiry respecting the doctrines of the church, and apparently a cordial acceptance of those doctrines. A life corresponding to the rules prescribed in the word of God has been the consequence. This has given me great confidence that my labours have indeed been blessed.

"Our Sunday schools, catechising and teaching our children and young people in the Scriptures, appear to have had a salutary influence, not only upon those who are taught, but upon the parents. To these modes of teaching, I may add the reading of the Gospel Messenger, published at Auburn by the Rev. Dr. Rudd. That paper greatly tends to excite, not only a serious attention to religion, but it arms those who embrace religion with fortitude, because the information given tends to confirm what I teach, and enables them, with the reading of the Scriptures, to give a reason why they believe in the doctrines of the church."

The missionary at Richmond, Ontario county, and parts adjacent, the Rev. George H. Norton, reports:—

"The state of the churches in Warsaw and Sheldon, Genesee county, was found

to be as good as could have been expected, considering their then destitute situation. For the twelve months previous, they had enjoyed a stated service; and under the immediate care of the Rev. Mr. Salmon, a considerable improvement had taken place. Should they be again favoured with the residence of a clergyman amongst them, and to effect which object they are making very great exertion, I think there will be a fair prospect of their becoming permanently established. The prospects of the church in Richmond have improved a little since my last year's report."

From the report of the Rev. Amos Pardee, missionary at Perryville, Madison county, and parts adjacent:—

"In the central parts of the county are a few very respectable families of Episcopalians, but living too remote from each other habitually to meet together for worship, your missionary has visited them, preached, and administered the ordinances in their private houses.

"Fifteen or twenty years ago a considerable number of families from a foreign country settled in the town of Eaton; being destitute of the ministration of the word and ordinances, some of them united with other denominations of Christians, but a number of families retained their attachment to the church, and some of them who have joined other denominations of Christians, retain their veneration for the church of their fathers, unite in our worship, and come to our communion. To this people, although on account of their moderate circumstances, they have been able to contribute but lightly to the support of the Gospel, a stated portion of my time has been devoted. Their pious affections, it is believed, have been revived, and their acquaintance with the worship of the church so far renewed, as to enable them to make the responses in our worship with some degree of order and solemnity. Some other persons of respectability and property have embraced our views of the doctrines of the Gospel, and united in our worship."

The Rev. Marcus A. Perry, missionary at Rome and Holland-Patent, Oneida county, and parts adjacent, says—

"I have the happiness to state that the churches under my care in this section of country, through the blessing of the Great Head of the church, are in a state of progressive improvement."

From the report of the Rev. Richard Salmon, missionary at Medina, Genesee county, and parts adjacent:—

"Our vestry had contemplated the building of a church during the present season, but the pecuniary difficulties, and the very great and general depression which is felt in every department of business throughout our country, has obliged them to postpone that desirable object for a time. The prospects of our church here and in the vicinity, are evidently encouraging: The village of Medina has had an almost unprecedented growth. Two years since the forest was not removed, now there are 7 or 800 inhabitants. Situated on the Erie canal, with excellent water privileges, with a flourishing country, and beautiful natural scenery around it, it presents a populous and important place. A fine lot for a church has been granted to the vestry, located in the centre of the village, by the Hon. David E. Evans; and also a lot suitable for a parsonage, situated in the immediate vicinity, by the liberality of a Mr. Bennett. And there being no other regularly organized Christian society in the village, and no settled minister beside your missionary, we consider our prospects as sufficiently good, at least, after the removal of those difficulties and barriers in the way of our church's prosperity, which always present themselves in a mixed population, and where our church is almost totally unknown. Trusting, however, in the efficacy of God's word, which, when faithfully preached, he hath graciously promised shall never 'return unto him void, but shall accomplish the purpose for which he intended it;' and, trusting also to the salutary effect of our incomparable liturgy and service, when faithfully performed, on all occasions of public worship, according to the rubrics and canons of our excellent church, in ameliorating and correcting the prejudices of the community, and in sanctifying and building up in the most holy faith, (God's grace assisting) the people of the congregation, we shall not be discouraged, but shall cheerfully labour on; for we have no hope that 'Jacob,' who is small here, will ever arise in his strength, only as 'Jacob,' and in his own proper character and attributes."

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports:—

"I have been happy in the circumstance that it has pleased God to continue my health so that I have been able regularly to do my duty in both parishes, nor on this account do I recollect that my churches have been once closed, although, from other causes, they have been once or twice. The church at Setauket has been unhappy in the death of two of the steadiest persons in the congregation, and a paralytic shock disabled a third, a brother and two

sisters. Thus a family has been broken up, from whom I derived considerable assistance; and two communicants withdrawn, from whose example in the congregation I had formed great hopes. The congregation, however, increases in numbers, and in serious and solemn attention to the service; and I have formed greater hopes of additions to the numbers of the communicants than I ever did before; for I now think the congregation resembles, in point of numbers, what it was when I first came among them.

"The church at Islip has been attended by a more respectable congregation the year past than I have known for several years; but I must lament that there is not that attention to the essence and spirit of religion which I could desire; the sacraments are most shockingly neglected, and although through the year past I have laboured to point out the absolute necessity of attending to this duty, yet nothing has resulted to gratify my wishes. God in his own good time will, I trust, remedy this evil."

The Rev. Orsamus H. Smith, missionary at Moravia, Cayuga county, and parts adjacent, remarks:—

"At Moravia, the Sunday school which I have mentioned in previous reports, until the early part of the present summer, had been conducted in connexion with the Presbyterians. This is, in most cases, doubtless a very mistaken policy; but in the present it was not attended with the usual bad consequences. On the whole, the church was the gainer by it; for when the separation took place, it was evident to an observing community, that the church was compelled to that measure by the monopolizing and selfish policy of her associates. Our school was, accordingly, well sustained."

From the report of the Rev. James Thompson, missionary at Durham, Greene county, and parts adjacent:—

"Christ church at Greeneville having been consecrated in September last, it was important that divine service should be performed in it as often as possible, as a strong opposition was excited by its enemies against the doctrines and usages of the Episcopal church. It was therefore the wish of the vestry to have preaching in the church every Sunday, that the new hearers might be better acquainted with the doctrines and usages of the church. As the Rev. Mr. Fuller could not preach for them but one half of the time, they requested me to preach the other half. Accordingly I did, and it was a benefit to the congregation."

The Rev. William M. Weber, M.D.

missionary at Waterloo, Seneca county, and parts adjacent, remarks:—

"Although a more prosperous state of the church than what exists at the present time might have been anticipated by some when your missionary first occupied this station, yet he has reason to believe that his labour has not been in vain. Thirty-six families composed the congregation when I first took charge of it; since that time, two years and four months have elapsed, and it is now made up of 35. This fact, connected with the peculiar circumstances of the church, no doubt, exerts a disheartening influence on some individuals. But your missionary conceives, that the present numerical strength of the congregation, so far from being a cause for discouragement, strongly proves that the Lord hath been with us, and blessed us. The present number of families is less by one than when I first came here; and yet since that period seven families has left the place, one family has been removed by death, and one, from some cause unknown to me, has withdrawn from the congregation; eight families have, therefore, been added to the congregation during the last two years and four months; thus creating a cause for gratitude to God, and for further encouragement while labouring for the good of Zion.

"The society at Montezuma, where I have officiated every fourth Sunday the past year, is in a flourishing state. The entire labour of a clergyman is very much needed in that vicinity. It is the more desirable that a clergyman should be located at Montezuma, as in that case I could be more beneficial at Seneca-Falls, where a number of families reside, who are attached to the Episcopal church."

From the report of the Rev. Phineas L. Whipple, missionary at Fairfield, Herkimer county, and parts adjacent:

"The congregation at Fairfield, during the college term, is generally full, at other places respectable and increasing. So true is this, that while your missionary has to regret that the frequent and earnest solicitations which are made for his services, cannot all be gratified, he has reason to report, as a subject of rejoicing, that amidst the enthusiasm and infidelity of the day, increasing numbers seem disposed to resort to the sober and scriptural institutions of the church, and nothing is wanting but zealous and self-denying labourers in our vineyard to cause its vines to flourish, and many new ones to be planted with fair prospects of yielding abundant fruit.

"At the present time there is pressing need of another clergyman in the county

of Herkimer. The field of labour could be divided, and in either part as much could probably be raised for the support of a clergyman as is now raised in the whole field, and much more good could be done; for the experience of your missionary so much confirms the convictions of his judgment in favour of condensed labour, that he is of opinion that his usefulness would be greater, were he to confine his services to one half of the field which he now occupies, even if the rest were abandoned. The applicability of the apostle's words, 'Come over to Macedonia and help us,' to the station of your missionary, will express all that would result from a more minute detail of facts."

Mr. Solomon Davis, the catechist, lay-reader, and schoolmaster among the Oneida Indians, thus speaks of that people:—

"The Oneidas are gradually improving in agriculture and the mechanic arts, and such has been their advancement, that every doubt must vanish, as to their susceptibility of being raised to the privileges and enjoyments of civilized man.

"My situation is rendered much more pleasant by the recent formation of a society among the white people in our vicinity, the object of which is, to prevent the sale of spirituous liquor to the Indians. It is composed of the most respectable part of the white population, and they are determined to put an effectual stop to an evil which has hitherto been the most formidable one we have had to contend with, and which has contributed, more than any other, to the degradation and misery of these unfortunate people. The society are taking measures to have the existing law, prohibiting the sale of ardent spirits to the natives, under a severe penalty, strictly enforced against every offender, and have already begun to realize the most beneficial results."

The parochial reports relate chiefly to old settled congregations, and afford little else than the usual lists. We extract, however, from the more recent ones, or from recent incumbents, the following:—

The Rev. William A. Clark, rector of All Saints' church, New-York, remarks:—

"Since the consecration of the church, in June last, the congregation has increased to about threefold the number of which it consisted before that event. An increased piety and zeal for the cause of the blessed Redeemer, and a deeper regard for the ordinances and institutions of his church, are also apparent."

The Rev. Levi S. Ives, rector of St. Luke's church, New-York, thus notices the increase and flourishing state of that congregation:—

"The rector cannot forbear stating, with thankfulness to God, that this parish, which five or six years ago consisted only of about half a dozen families, has so constantly and so rapidly increased, as to render it necessary, during the past summer, to enlarge the pew accommodations. Consequently, an addition, through the enterprize and laborious zeal of the vestry, has been made to the former building, furnishing 42 new pews."

The Rev. George Upfold, M. D. rector of St. Thomas' church, New-York, reports, that "the Theological Scholarship Society of that church has increased its fund during the past year to between eleven and twelve hundred dollars."

Of Trinity church, Geneva, Ontario county, the rector, the Rev. Richard S. Mason, remarks:—

"This parish has suffered from the sickness and death of its former rector, the late Dr. Clark; yet there is every prospect of its increase and prosperity. The exact number of families and communicants has not been ascertained, as the present rector has had charge of the congregation but a short time, and several changes have taken place within the past year—May the present rector be permitted here to bear testimony to the esteem and attachment which the congregation, especially the poorer class, bear to the memory of the late estimable Dr. Clark?"

The following remark is contained in the report of the Rev. Alexis P. Proal, rector of St. George's church, Schenectady:—

"Though, from peculiar circumstances, during the past seven years, nearly as many persons have removed from the parish as composed it when taken charge of by the present rector, by the blessing of Almighty God upon the unwearied exhibition of the distinctive and evangelical principles and polity of the church, their number has been more than made up, and the present number of the congregation exceeds that of any preceding year."

The Rev. Hiram Jelliff, rector of St. James's church, North-Salem, Westchester county, remarks:—

"This church appears to be more flourishing at the present than at any former period, notwithstanding that the labours

of the rector have been limited in a certain degree, in consequence of the duties which have devolved upon him in the academy, of which he has had the charge for the past year"

Extracts from the Twelfth Annual Report of the New-York Protestant Episcopal Missionary Society.

The following new auxiliary societies have been formed, and made remittances:—

The Female Missionary Association of St. John's church, Ogdensburg, \$24; the Female Missionary Association of St. Paul's church, Troy, \$252 75; the Female Missionary Association of St. John's chapel, New-York, \$296*; the Female Missionary Association of St. Paul's church, Oxford, \$14—\$586 75.

The whole amount received from auxiliaries has been—The Missionary Association of Geneva, \$45 50; the Missionary Society of Christ church, New-York, \$66; the Female Missionary Association of St. Stephen's church, New-York, \$131 63; the Female Missionary Association of St. Paul's chapel, New-York, \$6; the Female Missionary Association of Christ church, New-York, \$42; the Female Missionary Association of Grace church, New-York, \$187 9; the Female Missionary Association of Trinity church, Utica, \$60; the Female Missionary Association of St. Matthew's church, Unadilla, \$10—\$548 22.—Total, \$1,134 97.

We trust that it will be considered neither improper nor invidious, specially to notice the congregation of St. John's chapel, in this city, in which, a sum not less than \$1,000 has been raised, during the past year, for the cause of missions in this diocese.

Our society is much indebted to the Rev. George Upfold, M. D., rector of St. Thomas' church, in this city, for the very able and interesting manner in which he executed, at the request of this board, the office of preaching the last annual discourse in behalf of the

* One hundred and four dollars of the above amount contributed by the Sewing Society attached to the same.

society. The plan was adopted of having the sermon preached in each of the churches and chapels in this city. This was, of course, done with the consent of the several rectors, a consent not merely easily obtained, but most cheerfully given. Those reverend gentlemen will accept our thanks for this valuable co-operation. Our thanks are also due to the several congregations for the liberality which enables us to record the following sums collected at the preaching of the sermon;

St. John's chapel, \$251; Grace church, \$203 98; St. Paul's chapel, \$192 75; Trinity church, \$157; St. Thomas' church, \$104 24; St. George's church, \$101 37; St. Stephen's church, \$83 32; St. Mark's church, \$56 54; St. Luke's church, \$54.10; Christ church, \$54; Zion's church, \$51 37; St. Philip's church, \$36 71.—Total, \$1,346 38.

In reference to the last named of the above collections, which, it will be recollected, was made in a congregation composed entirely of persons of colour, the board thought it no more than an act of justice, for the desire expressed by themselves, not to be excluded from the satisfaction of thus contributing, and for the liberality with which their contribution was made, to pass the following resolutions:—

Resolved, That this board has received with peculiar pleasure the report of a collection of thirty-six dollars and seventy-one cents, made in behalf of this society, in St. Philip's church, in this city; and that in accepting the said collection, the board cannot refrain from expressing the sentiment, that such liberal contribution to the general interests of the church are worthy of all imitation, and that the present one is a most gratifying additional evidence of the attachment to the church, and regard for its interests, uniformly manifested by the congregation, by which the above collection was made.

Resolved, That an attested copy of the above resolution be sent by the corresponding secretary to the Rev. Peter Williams, the rector of St. Philip's church.

The following are further particulars relating to the funds:—

VOL. XIII.

Amount on hand date of last report, \$210 77.

The following donations have been received:—

From a member of St. John's chapel, New-York, by the Right Rev. Bishop Hobart, \$20; "A Friend to Episcopacy," (see letter, p. 58) \$50; from ditto, by the treasurer, \$100; a gentleman in Lansingburgh, by the Rev. Mr. Dorr, \$10; a lady in Waterford, by the Rev. Mr. Dorr, \$2; a friend, by John R. Wheaton, at several times, \$51 56; from the ladies of Christ church, of the village of Coopers-town, \$13; from C. I. Aldis, \$20; from Benjamin Haight, \$10; from annual subscribers, \$264; interest allowed by the treasurer for monies in his hand, \$37 69.—Total, \$578 25.

Total amount received to the credit of the disposable fund, (including last year's balance,) \$3,270 37; from which deduct the contingent expenses of the society, (in this sum is included \$3 75, the whole expense of collecting the annual dues,) \$202 18; there has been paid to the missionary committee, \$2,500.—Total, \$2,702 18.

Balance now in the treasury, \$568 19.

There is now due from annual subscribers the sum of \$29.

Eleven subscribers, deceased, withdrawn, or removed to the country, and only four added.

The *permanent fund* has been increased during the year from \$1,463 4, to \$1,973 29, viz.

From Mrs. Jacob Shatzel, of St. John's chapel, New-York, to advance the Rev. William Berrian, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. J. F. Schröder, and Mr. Jacob Shatzel, from *life members* to that of *patrons* of the society, also to constitute Mr. Christopher Heiser a life member, \$310; from the Female Missionary Association of St. Paul's chapel, New-York, life subscriptions, \$10; from the Female Missionary Association of Christ church, New-York, a bequest from a lady recently deceased, \$20; from Dr. Samuel W. Moore, to constitute himself a life member \$30; from the Female Missionary Association of Trinity church, New-Rochelle,

to constitute the rector, the Rev Lawson Carter, a life member, \$ 30; interest received, \$110 25.—Total, \$510 25.

One thousand eight hundred dollars of the above amount is securely invested by bond and mortgage, at seven per cent.; the balance, one hundred and seventy-three dollars twenty-nine cents, in the treasury.

On the subject, generally, of the funds of the society, the board would express their warmest thanks to the treasurer, Mr. Benjamin M. Brown, for the very faithful and judicious manner in which he fulfils his trust, and particularly for the active personal services, by which there is annually experienced an important saving of expenses ordinarily attendant on collecting payments, and other functions of that office.

The number of missionaries now employed in this diocese is 36, being an increase of four within the last year.

This society's appropriation to the missionary fund of the diocese has been \$2,500, being \$1,000 more than in any preceding year; and there is now in the treasury a balance of \$568 19.

The co-operation of this society in the truly laudable and promising project, lately formed, for establishing the Protestant Episcopal Press having been solicited, the following report of a committee on the subject was adopted by the board, and the following resolution passed:—

The committee to whom was referred the communication from the board of managers of the New-York Protestant Episcopal Press, beg leave to report—That they have examined attentively the subject submitted to their consideration, and for that purpose have held a conference with the standing committee of the *Episcopal Press*, from whom they have received a full development of the plan of that institution, and are unanimous in the opinion that the establishment of a press, the object of which is, "the execution of printing and publishing of every description, for the several Protestant Episcopal societies in this state, at lower rates than have hitherto been

practicable," is an event in the highest degree desirable.

Your committee conceive that the period has arrived, when the interests of the numerous societies in this state imperiously demands the establishment of a press and sale depository, which shall be exclusively Episcopal; and they can see no reason why a concentration of effort amongst Episcopalians should not lead to as beneficial results as have crowned the endeavours of various societies of other religious persuasions.

Under a full conviction of the usefulness of such an institution, your committee warmly recommend the adoption of such measures by this society as shall tend to the promotion of the views of the board of managers of the New-York Protestant Episcopal Press.

Your committee beg leave to offer the following resolution as the sense of this board:—

Resolved, That the board of managers of the New-York Protestant Episcopal Missionary Society cordially approve of the establishment of a New-York Protestant Episcopal Press, and that this society will cheerfully lend its influence to further the interests of said institution; and will, in the result of its being carried into successful operation, bestow upon it its patronage and support.

All which is respectfully submitted.

ANTHONY J. BLEECKER,
Chairman.

Again has "A Friend to Episcopacy" shown the sincerity of his friendship, by two liberal contributions to our funds. The first enclosed in the following note:—

"Mr. BENJAMIN M. BROWN,

"SIR,

"The enclosed fifty dollars you will be pleased to apply to the disposable fund of the Missionary Society of which you are the treasurer. As this amount falls short of an intimation expressed in a former communication, and much more so of my wishes,* I think it proper to say, that it proceeds from a just regard to other obligations, and not

* A subsequent donation of 100 dollars has been sent by the same munificent individual.

from any change in my views of the importance, or diminished attachment to the objects of your institution; being fully persuaded that the best interests of religion in our country, and especially at the present juncture, are closely, if not essentially, connected with the extension and *preservation in its integrity*, of the Protestant Episcopal Church.

"A FRIEND TO EPISCOPACY.

"*New-York, 12th March, 1828.*"

It is not our intention to enter here into the general question of the relative claims of foreign and domestic missions. One thing, however, we think that a discriminating judgment, and well ordered piety, will fully justify us in saying, that any member of our church who does not all that in reason he ought to do for the institutions of his own church, and for relieving the awfully extensive spiritual wants immediately around him, may well be censured for inconsistency at least, if he has much of liberality, or much of exertion, influence, and solicitude, for distant operations. To any member, for instance, of our own diocese, who has done, and is doing, all that in reason he should, first for his own parish, then for the Missionary, Bible and Prayer Book, Theological Education, and Sunday School cause, in his own diocese, and then for the operations of our general church, in the diffusion of pure and primitive religion throughout our land, we would say, that it is well done to add such efforts as he may think his duty, for propagating that religion throughout the world. But can we say the same of him who is deficient in what ought reasonably to be expected of him in favour of his own household of faith, while full of zeal and effort for doing good unto all men? We humbly think not; and most sincerely pray that the number of those may be largely increased, who, faithfully fulfilling the apostolic injunction to do good *especially* unto those who are of the household of faith, may thus, in the true spirit of that injunction, extend his regards as widely as the human race is spread.

Extract from the Seventh Annual Report of Christ Church (New-York) Female Missionary Society.

At a period when missionary zeal and ardour are extending their influence to all nations. embracing even Greece and Africa, the board regret to state, that this society, which has so long been the object of their care and solicitude, is declining. It is with pain they acknowledge, that this institution does not increase, and wax stronger and stronger, when so much missionary zeal is excited. Hitherto its subscriptions have enabled it to pay \$50 annually to the parent institution; the amount of subscriptions rendered in this year has not exceeded \$26. Do the friends of the society ask, Why is it so? For answer, the board refer you to the pages of the books; the number of subscriptions you will there see withdrawn will account for the present deficiency. In return, the board would ask, Ought it so to be? The subscription was made small, that all the congregation might unite in aiding the society to the furtherance of the services and ordinances of our church; that there are thousands of our own household of faith who are craving that Gospel manna which has so bountifully descended on us, you cannot but admit; and if permitted to express an opinion, we would say, that fifty cents a year cannot materially affect the comforts or circumstances of any in the congregation.

Consecration and Confirmation.

On Sunday, the 25th, the Right Rev. Bishop Hobart consecrated Christ church, in the village of Oswego. The clergy present and assisting in the services were the Rev. Amos Pardee, the Rev. William L. Keese, the Rev. John M'Carty, minister of the parish, and the Rev. Dr. Rudd. The sermon of the bishop on this occasion was listened to with profound attention by a very large and intelligent audience, who seemed to be deeply impressed by its lucid and commanding eloquence. Christ church is a noble and beautiful Gothic stone edifice, 74 feet by 56, besides the projection for the tower.

The corner-stone was laid in May last, and its completion at so early a day in a style of great neatness and taste, reflects much credit upon those who have been engaged in its erection, and especially upon the zealous and persevering minister of the parish. It may be well to observe, that when he commenced his services there, less than three years ago, he had in his congregation only eight individuals who took much interest in the affairs of the church, or who paid attention to her worship. With this number he continued for many months, labouring with the most unwearied assiduity, relying with faith and patience upon the blessing of him who said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." This trust and fidelity has been rewarded in a very gratifying manner, and he now sees the prospect before him of a large and very respectable congregation in one of the most thriving and interesting villages in the state. Long may he enjoy this field of evangelical labours, and may it yield a rich increase of holiness in life and conversation.

After the service of consecration, and the sermon adapted to that rite, the bishop proceeded to administer confirmation, when 37 persons received that apostolic ordinance. Before the imposition of hands, he delivered an able and perspicuous address, in which was given an explanation of some expressions in the service for confirmation, as well as a clear illustration of the distinction made by the Church and by Scripture, between *regeneration* and *renovation*, vindicating our communion from the charge of indifference to a change of heart by divine grace. We consider this address as one of the most happy and useful efforts of our diocesan. We wish it could be circulated as a tract. It would, we should think, put an end to the mistaken notions and unwarrantable remarks which are perpetually made on this subject.

The address which the bishop delivered after the imposition of hands, was in his usually impressive manner, calculated to warm the heart, and rouse

the conscience to a vigilant care for the maintenance of that purity of life, and that subduedness of temper, in which the Christian is to show the influence of divine grace in the control of all the affections.—*Iub. Gos. Mess. Jan. 31.*

Obituary Notices.

The Rev. CAVE JONES.

Died at Brooklyn, Long-Island, on Thursday, January 29th, in the 60th year of his age, the Rev. Cave Jones, one of the oldest presbyters of this diocese, a chaplain in the United States Navy, and principal of the Naval Seminary at Brooklyn. He supported a long illness with exemplary patience and resignation, and gave, as its fatal termination approached, the most satisfactory evidences of the triumph of Christian faith and hope; emphatically disavowing any other foundation for these than Jesus Christ, and him crucified; and experiencing the blessedness of the victory over the terrors of death which, through Christ, God giveth to all his faithful people. He received the holy communion about two hours before his death; and his soul fled while he was engaged in the expression of his humble hope of future blessedness.

In his capacity as a navy chaplain, Mr. Jones not only faithfully and usefully discharged the duties arising out of his station at the Navy-Yard; but had much at heart, and laboured much to promote, the influence of religion throughout the navy generally. He always endeavoured to procure pious and qualified clergymen as chaplains for such vessels as are entitled to them; and with respect to those which are not, to get some other office for pious young men, candidates for orders, to the duties of which they might add such spiritual services as might be consistent with their lay-character. He was also very extensively useful in distributing Bibles, Prayer Books, and Tracts, among seamen, marines, and others. To the usefulness of our liturgy, thus distributed, he bore ample testimony, the result of peculiar opportunities of judging, in several highly interesting communications to the Auxiliary New-York Bible and Common Prayer Book Society, by which he was supplied with Prayer Books, and whose board of managers often expressed the grateful sense of his fidelity and success as an instrument of their usefulness.

The Rev. ALBERT HOYT.

Died on Friday, the 23d of January, 1829, the Rev. Albert Hoyt, rector of St. Andrew's church, (formerly Coldenham, now) Walden, Orange county.

The death of this amiable and excellent young man was sudden and unexpected. He was ill only forty-eight hours; and from a state of perfect health, was, in that short space of time, numbered with the dead. He bore his painful illness with singular fortitude and patience; and, in the entire possession of his mental faculties, he contemplated his approaching end with humble faith and holy hope; and, in the language of a friend and parishioner, "died as he had lived—a Christian." This mysterious dispensation of Providence is a serious loss to his parish, which, just emerged from a long season of depression, had begun to increase and flourish. Since his ordination as priest, in October last, he had, by his faithful and acceptable labours, greatly endeared himself to his beloved flock; and as an evidence of the estimation in which he was held, his engagement (before temporary) had just been made permanent, and a contract had been entered into for building a parsonage house, on a beautiful spot of ground contiguous to the newly erected church, in the thriving village of Walden. But the successful labours of the shepherd have, in the inscrutable wisdom of the Almighty, been terminated—and the flattering anticipations of the flock changed into lamentation and mourning. "We have cause," says a member of the vestry, in a letter recently received, "to be humbled under the mighty hand of God. But though the shepherd has been smitten, we hope that the flock will not be suffered to be scattered abroad. It shall be our prayer to our heavenly Father, to lift upon us again the light of his countenance, and to send us another pastor after his own choice." In this sentiment we heartily unite—and knowing the peculiar situation of the church at Walden, and the great field which is there open for usefulness, through an active, zealous, prudent, and devoted clergyman, we pray and trust that such an one may speedily be directed thither by the great Head of the Church.

Mr. Hoyt was ordained deacon by the Right Rev. Bishop Hobart, in St. John's chapel, in this city, on Whitsunday, June 3, 1827; and priest by the same bishop, in Trinity church, in this city, on the 20th Sunday after Trinity, October 19, 1828.

We are indebted to a valued correspondent for the following notice of a distinguished lay member of our church; whom we well knew, whom we ever regarded as one of the best friends of religion and the church, and who justly possessed, in an eminent degree, the respect and affection of all who knew him.

COL. PETER KEAN.

Died on the 2d day of October last, at Lebanon Springs, New-York, whither he

had gone for the benefit of his health, Col. Peter Kean, of Elizabeth-Town, New-Jersey.

In the death of this gentleman, his family, society at large, and the Episcopal Church, have sustained a great loss. Long must the afflicted widow and children mourn that the faithful and affectionate husband, and the kind and careful parent, is no more. The circle of society in which he moved, and of which he was a most valuable member, have also great cause to lament the chasm which his removal has occasioned. Possessing a mind well cultivated, imbued with correct principles, and a heart governed by Christian feelings, he would have been a valuable acquisition to any portion of the community. Enjoying the means, he also possessed the disposition to aid in all plans for the promotion of the public good. He was ever ready to further any object that would tend to the benefit of his own immediate neighbourhood, or of the state to which he belonged.

But it was in the character of a Christian, and of a member of the Episcopal Church, that his virtues were most conspicuous. As a Christian, he was correct in faith, and consistent in conduct; in what are termed the leading truths of Christianity—the divinity of the Saviour, the atonement, the depravity of human nature, the influences of the Spirit, &c.—he was a firm believer; and in his deportment, he fully manifested that the precepts of Christianity ruled his actions. Justice, truth, benevolence, strict attention to public worship, and the interests of the church to which he particularly belonged, were visible to all who knew him.

To the Episcopal Church, his attachment was founded on principle. He had studied her doctrines, had investigated her ministry and worship, and he conscientiously believed that she was a pure branch of the primitive church. In consequence of this enlightened conviction, he was her warm friend—ever ready with his purse and his influence, to step forward to her aid. Numerous were his benefactions to her various institutions. Indeed, it may be said that he never turned a deaf ear to her calls. The Episcopal Fund, the Bishop Croes' Scholarship, (to which he gave \$500,) and every new church in the diocese, have borne witness to his affection. He was an advocate for orthodox (or, what some persons call, high church) principles, believing that the maintenance of those principles was essential to the preservation and well being of the church; and he frowned on all attempts to promote the levelling system, which he was convinced would terminate in the subversion of the church. Col. Kean was a punctual attendant on the

annual conventions of the church in New-Jersey, and was generally, of late years, deputed to represent her in General Convention. In both these capacities, he exhibited an unshaken attachment to her interests, and an unabated desire to promote her prosperity. In the death of such a man, has not the church cause to mourn? The writer of this communication knew him well—had long been associated with him in the counsels of the church, and he speaks the language of many churchmen when he says, the tidings of his death struck him with sorrow and dismay. His loss will long, it is feared, be felt. In the prime of life, we had hoped he would for many succeeding years have been a blessing to his friends and the church. But God, in infinite wisdom, has seen fit to order it otherwise. And while we would submit, without murmuring, to this dispensation of Providence, we cannot cease to pray that our heavenly Father would mitigate this bereavement, by inspiring those friends of the church who still survive with renewed zeal in her service.

We, with melancholy pleasure, comply with a request to insert the following.

Mrs. AUGUSTA TEMPLE ROGERS.

The friends of the late Mrs. Rogers, whose death has elicited from a respected correspondent, the following obituary notice, have been put to a trial of feeling, severe enough to rend, if not to break, the heart! but mourner—remember that the voice which summoned hence that lovely woman—which bade her go down surrounded by the light of her own creating, prematurely to the tomb—hath said unto you, “be still, and know that I am God!”

“Died in this city, on the 7th inst. Mrs. Augusta Temple Rogers, aged 34, wife of Dr. John Smyth Rogers, professor of Chemistry in Washington college, and daughter of the Hon. Thomas L. Winthrop, lieutenant governor of Massachusetts.

When those who are replete in years pass from the stage of existence, having honourably fulfilled the purposes of their being, we regard their departure with feelings subdued to acquiescence by long expectation. We become familiarized, by degrees, with the idea of their dissolution, which we know could not be much further protracted; and the gradual extinction of a long life excites in us no surprise, for we see in it the fulfilling of the appointed course of nature. But, when the virtuous young, and those in the prime of life and manly beauty, are suddenly summoned from this scene of earthly existence, the mind receives a shock it does

not soon surmount; and their removal, at a period when it would seem to us they had not performed half their duty, nor given to the world the full example of their virtue, appears to our limited vision an anomaly in the plan of Providence. Yet, although in such case some of the purposes of this life may be frustrated, a lesson is taught to the living not soon to be forgotten, and the virtuous dead speak from the grave with an emphasis which sinks deep into the soul.

In the recent death of Mrs. Rogers, which has drawn forth these remarks, we have a striking example of the instability of worldly prospects. In the prime of her life, with all the advantages of the most respectable social connexions, endowed with an intellect in which the judicious and discriminating were prominent traits, with manners marked at once with uncommon dignity and sweetness, and with a character in which the virtues of domestic life seemed to bloom and ripen into the piety of the Christian, like time expanding into eternity; she possessed, in an uncommon degree, the power of conciliating the undivided love of those who knew her.—Undisturbed by the vanity and ambition of worldly distinction, it was in the calm and quiet of domestic life—the peculiar resting-place of the virtues of woman—that she exhibited the chief attraction of her character: and the ornament of her sex became the delight of her family and her friends. Crowning a life of virtue with the imperishable lustre of the Christian graces, the stroke which taught us she was mortal, taught us also she was the heir of immortality. Beloved in life, in early death lamented, her virtues will be hallowed in the remembrance of those who knew her. Who that knew her saw not she was formed to adorn, and improve *this* life?—Who that knew her felt not she was ripe, and ready for a *better*?”

We have taken the liberty to annex the following *appropriate*, and very beautiful lines—presuming they are not so familiar to our readers as to require an apology for re-publishing them.

“’Tis ever thus—’tis ever thus, when hope has built a bower
Like that of Eden wreathed about with every thornless flower;
To dwell therein securely, the self-deceiver’s trust,
A whirlwind from the desert comes—and ‘all is in the dust!’

“’Tis ever thus—’tis ever thus, that when the poor heart clings
With all its fond tendrils—with all its flexible rings,—
That gently thing it cleaveth to, so fondly and so fast,
Is struck to earth by lightning, or shattered by the blast.

'Tis ever thus—'tis ever thus, with beams of
mortal bliss—

With looks too bright and beautiful, for such a
world as this ;

One moment round about us, their angel light-
nings play,

Then down the veil of darkness drops, and all
hath past away.

'Tis ever thus—'tis ever thus, with sounds too
sweet for earth—

Seraphic sounds that float away, borne heaven-
ward in their birth ;

The golden shell is broken—the silver chord
is mute—

The sweet bells are all silent, and hushed the
lovely lute.

'Tis ever thus—'tis ever thus, with all that's
best below—

The dearest—noblest—loveliest—are always
first to go,

The bird that sings the sweetest!—the vine
that crowns the rock,

The glory of the garden!—the flower of the
flock.

'Tis ever thus—'tis ever thus, with creatures
heavenly fair,

Too finely framed to hide the brunt, more
earthly natures bear ;

A little while they dwell with us—blest minis-
ters of love—

Then spread the wings we had not seen, and
seek their home above."

[*Hartford Mirror.*]

Mrs. SARAH RAVENSCROFT.

Died at Williamsborough, North-Carolina, on the 15th of January, 1829, Mrs. Sarah Ravenscroft, wife of the Right Rev. John S. Ravenscroft, D.D. bishop of the Protestant Episcopal Church in the state of North-Carolina.

WHILE completing the present number we received No. IV. of the Quarterly Papers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. We have room, at present, but for the following extract:—

"Greece."

"In the last quarterly paper, it was stated that the Executive Committee had obtained the services of the Rev. J. J. Robertson, of Maryland, to visit this highly interesting country, in the character of missionary agent, to inquire into the state of religion in that country, disseminate religious publications, &c. with the view, under the favour of divine Providence, to his settlement as a missionary in that country. Mr. Robertson was instructed to visit as many congregations as possi-

ble, before his departure, for the purpose of making known the intentions of the society, and exciting interest in favour of the mission, and obtaining funds. He, accordingly, visited several of our principal towns, and preached to several large congregations on the present spiritual condition of Greece, and the importance of missionary efforts in their favour. It is with pleasure that the committee state, that his appeal was heard with attention, and liberally responded to, and that they have already received nearly sufficient pecuniary means for sustaining the expenses of his agency. Mr. R. sailed from Boston in the brig *Tenedos*, on the first day of January, 1829, for Malta, whence he will pass to some of the Grecian islands, and thence into Greece. Communications for him may be addressed, *via* Gibraltar, care of Bernard Henry, esq., American consul there ; of Smyrna, care of Messrs. Langdon or Stith, American merchants there ; of Malta, care of the Rev. Mr. Jowett, or the Rev. Mr. Smith, missionaries there resident, or may be left in the hands of the secretary. A regular packet sails the first day of each month from New-York for Gibraltar.

"Mr Robertson took with him the following letter of introduction to foreign ecclesiastics, signed by such of the bishops of our church as could conveniently be applied to, by which they have expressed their interest in the mission in which he has engaged.

"To the Rev. J. J. Robertson, missionary agent to Greece, under appointment of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

"The undersigned taking under his consideration, that in acting under your commission, you may occasionally have an intercourse with some bishop of the Greek church, desires you to present to any such Right Reverend person, the profound respect, and the fraternal affection, of a brother bishop in the forty-fourth year of his episcopacy, and the president of the society in whose service you are about to depart for Greece.

"The undersigned recognizes the Greek church as of apostolic origin, and a sister of the church in which he unworthily holds a conspicuous station. He has for a long time felt a deep interest in the op-

pression endured by certain portions of the said church, under the Turkish government, and in their persevering attachment to the faith handed down to them by our blessed Saviour and his apostles. He has rejoiced in their late deliverance from that power, and has prayed that it may be permanently established, and that it may be productive of their increase in every grace and in all good works.

"If any such Right Reverend person should administer to you any religious aid, or any personal kindness in the discharge of your commission, let him be assured that it will be faithfully recorded and gratefully remembered, by the church under whose authority you are about to labour.

"Given in the city of Philadelphia, this twenty-second day of November, in the year of our Lord 1828.

"WILLIAM WHITE,

Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and senior Bishop of the said Church in the United States.

"Several other bishops subsequently joined in the above letter, by affixing their signatures. Application would have been made to all of them, for that purpose, had time allowed."

Ecclesiastical Comity.

It is announced in the Edinburgh Evening Courant, that the Scottish Episcopal Church has enacted, in her general synod held this summer at Laurence-kirk, that in future the Episcopal clergy of the United States of America, shall be equally eligible with those of the churches of England and Ireland, to hold any cure within the bounds of her jurisdiction.

Acknowledgments.

The treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums, viz.

1828.

December 28.—Collection at St. George's church, sermon by the Rev. Levi S. Ives § 94 56

January 1.—Received of the Female Auxiliary Association of

* The other signatures were those of Bishops Hobart, Griswold, Croes, Brownell, and Onderdonk—Ed. C. J.

St. John's chapel, New-York, contributed by the Sewing Society attached to the same	120 00
Jan. 5.—Donation from Mrs. Banks	5 00
Jan. 11.—Collection at Grace church, sermon by the Rev. Mr. Ives	156 15
Jan. 17.—Donation from C. J. Aldis, esq	20 00
Jan. 19.—Donation from a member of Trinity church	5 00
Jan. 25.—Collection at St. John's chapel, sermon by the Rev. Mr. Ives	325 00
Jan. 30.—Donation of Peter G. Stuyvesant, esq.	100 00
Jan. 31.—Donation from a venerable member of the church, by Thomas N. Stanford	25 00
Donation to the permanent fund, from Mrs. Andrew Onderdonk, of Brooklyn, Long-Island	50 00
	<hr/> § 900 71

BENJAMIN M. BROWN,
Treasurer.

The subscriber has the satisfaction of acknowledging the receipt of the following sums, contributed for the special purpose of stereotyping "The Candidate for Confirmation Instructed," by the Right Rev. Bishop Hobart, and "The Dairyman's Daughter," by the late Rev. Leigh Richmond—the plates for both works, when completed, to be presented to the New-York Protestant Episcopal Tract Society—viz.

From George Gallagher	§ 20 00
Jonathan Ogden	10 00
David Austen	10 00
James M. Pendleton, M. D.	10 00
Mrs. Joshua Jones	10 00
John Watts, jun. M. D.	10 00
Jacob Lorillard	10 00

Further donations for this object will be received by

THOMAS N. STANFORD,
No. 127 Broadway.

Calendar for March, 1829.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11. }
13. } Ember Days.
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. Annunciation of the Virgin Mary.
29. Fourth Sunday in Lent.

☞ To Correspondents.—"A High Churchman's Account of his Principles," and Remarks by "A Churchman" on a Tract on Baptism, will be inserted in our next